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Prophecies Relating To The Time of the End

BY

WILLIAM A. BOSWORTH

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TO

THE VETERAN SOLDIERS OF THE CROSS

THE HONORARY RETIRED MINISTERS OF ALL
THE CHURCHES, WITH LOVING GREETINGS
FROM YOUR BROTHER AND COMPANION
IN THE KINGDOM AND PATIENCE
OF JESUS CHRIST

INTRODUCTORY

THIS little work is not a Commentary on the Apocalypse, but rather an attempt to assist the reader to 'Understand the Visions' of the central and major portion of that remarkable book; and it follows the method of the commentary in dealing with particular words and phrases only so far as may be necessary to that end. The Book of the Revelation in spite of its strange enigmas and its Oriental symbolism is for the present generation the most up-to-date book ever written. It brings down the world's history to the latest minute. For example I read this very day—September 25—of events transpiring in Russia that are foreshadowed in a prediction which I was carefully studying but a few days ago. And then from the present moment it conducts us onward, through many bewildering mazes, and often through storm and stress and night to the glorious end—the Golden Age of which prophets have dreamed, and poets have sung, when War shall be no more, and earth shall have become the Paradise of God.

The phrase employed in the title of this work, "The Time of the End" designates the closing period of the present Age or Dispensation, extending from the outbreak of the great war to the Millenium. The Prophecies referring to this period are principally contained in the following Scriptures:

Revelation 5:1 to 20:6. Matthew, chapters 24 and 25 with corresponding passages in Mark and Luke. 2d Thessalonians 2:1-12, the Second Psalm,

Daniel 2:44, 45, Daniel 12 and Zechariah 14 with other scattered predictions in the Old Testament and the New. This Period of human history, called by Daniel the "Time of the End" may be divided into Five more or less distinct Epochs or Minor Periods. The first is that of the great World War. Second the Period of Reconstruction during which will occur the Sealing of the Saints and a great Missionary and Evangelistic Campaign. Third the Fall of Babylon and the disturbances connected therewith. Fourth the Reign and Antichrist, culminating in the organization and overthrow of the Seventh Empire, and Fifth and last the period which extends from the Second Coming of Christ to the final and complete establishment of His Kingdom.

It is my conviction that the time has now come for a new Interpretation of the Book of the Revalation. Six of the Seven Seals have been opened, and Six of the Seven Trumpeters have blown. Many things written in this Book are now perfectly plain, which but a few years ago it was impossible for any human mind to understand. These recent fulfillments and the clues they afford furnish a new basis for the work of the expositor. For myself I admit that much of my work is tentative. I only claim to be a pioneer in this new field of prophetic interpretation. I hope to find the trail and blaze the way for others who will follow, until the Sealed Book opened in Heaven centuries ago shall be fully re-opened upon the earth, so that all may read and understand.

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PROPHECIES RELATING TO THE TIME OF THE END

Prophecies Relating to the Time of the End

CHAPTER I

THE SEVEN SEALS

Or the War Program of Jesus Christ

"WHY do the nations rage, and the peoples devise a vain thing? The kings of the earth set themselves and the rulers take counsel together against Jehovah and against His Anointed saying Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; Jehovah shall have them in derision. Then shall He speak to them in His wrath and vex them in His sore displeasure. Yet have I set my King upon my holy hill of Zion.

I will declare the decree. Jehovah hath said unto me Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the nations for thy inheritance; the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise therefore now ye kings, be instructed ye judges of the earth—kiss the Son lest He be angry with you and ye perish from the way for His wrath will soon be kindled." —*Th Second Psalm.*

"And I saw when the Lamb opened one of the seven seals; and I heard one of the living creatures saying as with a voice of thunder, Come! And I looked and beheld a White Horse and He that sat thereon had a Bow; and a Crown was given Him; and He went forth conquering and to conquer."—*Revelation* 6:1, 2.

Jesus Christ is the Prince of Peace. Christianity itself is His great Peace Program. When He was born the angels sang of Peace on earth, and when His kingdom shall come, there shall be "Abundance of Peace so long as the moon endureth." In this we all agree. But a great War is now upon us—a war that is of far greater significance in relation to the final Peace than any or perhaps all former wars. We are not to suppose that Jesus Christ is taking no part in this great war, or that He has no Program or plan to carry out while it is in progress. That Program is indicated in a general way in the Second Psalm and it is outlined more definitely and fully in the Sixth Chapter of the Book of the Revelation containing the Visions of Six of the Seven Seals. The War Program of Jesus Christ includes the following particulars:

1. His first move was to obtain complete and definite Information about the War, many centuries before it came, for it had all been mapped out so to speak by the Infinite Wisdom and Foreknowledge of God. In the Fifth Chapter of the Revelation which is the Prelude to all the visions that follow John tells us that he saw in the right hand of Him

who sat upon the Throne a book or scroll written on both sides and sealed with seven seals. This was the Book of the Future, the Book of Destiny if you please so to term it. "And I wept much because no one in Heaven or on earth was able to open the Book or to look thereon." "Weep not" said one of the Elders, "Behold the Lion of the Tribe of Judah hath prevailed to open the Book and the seven seals thereof." Jesus then came forward, and taking the Scroll out of His Father's hand, broke its Seals one by one. As He unrolled and read the visions here recorded passed like a panorama before the mind of the Apostle. I do not suppose that John fully comprehended their meaning, but Jesus Christ did. He had proved his worthiness to be the leader in the great World Crisis by previous encounters with the hosts of sin and hell, in which He had come off victorious. To Him, therefore, as the trusted Leader all needful information was communicated. He enters the campaign knowing before hand every plan and every movement, the issue of every battle and all the consequences and results of the great Cataclysm of the nations.

2. Knowing all about this great war so long beforehand He was fully prepared. In July, 1914, many well informed men were aware that war was near at hand, but there were very few who were not surprised by the suddenness and fury with which it burst upon the world. But the Lion of Judah was not surprised. In advance of the swiftly mobilized armies of Germany He was already upon the field. Having been proclaimed King of all

the earth, a Crown was placed upon His royal brow. He carried in His hand a Bow, the surest and farthest-shooting implement of ancient days. He rode upon a White Horse and went forth "Conquering and to conquer." A Horse in the Book of the Revelation is the symbol of swift and powerful movement or activity. The nature of the action is indicated by the color or other characteristics. The white horse indicates the purity and beneficence of His activity. Thus equipped our great "White Champion" rides forth "conquering and to conquer." In every battle, whichever side seems to win, Christ is the real victor, and His conquests will go on and on, until every enemy is subdued and the whole world is subject to His dominion.

3. The Third Item of the War Program of Christ is disclosed in the breaking of the four Seals following the first. As these are opened, War, Famine, Pestilence and Massacre, four of the most terrible agencies for the destruction of mankind, successively rush forth upon the earth. In the Vision of War upon the Red Horse, the magnitude and vast extent of this conflict are indicated. In his hand is a great sword, and power is given him to take peace from the whole earth. The Vision of Famine upon the Black Horse with a pair of scales in his hand is a striking picture of existing conditions. Careful Conservation of food is the warning cry today, and in the vision, Famine is most earnestly cautioned against waste or unfair distribution. There is even the prediction of the extreme prices of grain—a quart of wheat or three

quarts of barley for 17 cents. This is the limit that must not be exceeded. By these three agencies, War, Famine and Pestilence, one-fourth of the inhabitants of the earth, or at least of the war-swept portions of it are to perish. At the opening of the Fifth Seal the martyrs of the Early Church appear beneath the Altar crying "Lord how long? how long!" In answer, a fresh token of favor is bestowed upon them, and they are bidden to wait until the roll is completed, until their brethren have been killed as they were killed. Alas, and alas! We have been saying that the days of martyrdom were ended, but the seal has been broken, a million or more have already passed on to join this great company, and I greatly fear that their number is to be multiplied many fold before the dark night of the Great Tribulation is over.

Why are such awful things permitted as those which are taking place in the world, as foreshadowed in these visions? Some say God is directly responsible—that he wills these things to be, and therefore He is the doer of them. Some say the world is governed by blind Fate, and God, if there be a God, does not interfere. Mr. H. G. Wells, the novelist, has given us his creed, that God is benevolent but not omnipotent; that He is constantly struggling against the evil forces that would destroy the world, and doing the best He can, but there are many things He cannot do until men rally in sufficient numbers and strength to His aid. But it is not necessary to resort to this theory of a limited God which some are adopting as the only solution

of these perplexing problems. If Mr. Wells had said that there are many things God cannot wisely do until men come to His aid, his theology would have been more nearly correct, but his theory would not have been new. In the Book of the Revelation Christ is represented as "Breaking the Seals." As if there were mighty Forces He had long been restraining which He now *releases*. The poet Halleck has expressed the thought in regard to one of these forces in his apostrophe to death—

"Come when the blessed seals
That close the pestilence, are broke
And crowded cities wail the stroke."

But after all this is only saying that the things now taking place in the world are by God's permission. Beyond a certain limit it is not ours to reason why. Our part is to line up with God and help to put an end to them. This is the practical solution of all these dark problems and I know of no other.

4. The Fourth Item in the Program of Christ is the judgment of the nations. Individuals may be judged in a future state but nations as such must be judged here and now. "After death the Judgment" is a principle that does not apply at all to them for they have no corporate existence in any world but this. A nation therefore if judged at all must be judged in this present world. I will admit that in the judgment of the nations the principal element is that of discipline or correction. But the element of punishment is also not wanting. As we sow we

must reap is true of nations as well as of individuals. Terrible as are the Judgments of God falling upon nations we must admit in most cases the justice of the popular saying that they "are getting what is coming to them." The conscience of mankind after all approves of the sentiments expressed by Julia Ward Howe when she sings—

"I have read a fiery gospel writ in burning rows of steel
As ye deal with my companions so with you my grace shall deal."

The Vision of the Sixth Seal as well as the Second Psalm reveals to us the fact that the period of the great war is the Judgment Day of the nations. Isaiah has written "The Nation or kingdom that will not serve thee"—that is not God or Christ but Zion, the Kingdom of God,—"shall perish, yea those nations shall be utterly destroyed." Many nations in the past have thus been destroyed. It does not seem to be the purpose of God to utterly destroy any nation at the present time although some of them have been brought almost to the verge of extinction, but there is scarcely a nation upon which the stroke of judgment is not falling with greater or less severity. It is written in the Second Psalm of the King and Judge "Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The War itself is His iron scepter with which He is dashing in pieces the refractory nations. In the vision of the Sixth Seal which is the

Vision of Judgment we are shown that all classes are involved. The great men, the rich men, the military captains, the common men bond and free. Everywhere the hearts of men are failing for fear of what is coming or may come upon them. I think the Revelator must have had some glimpse of what is going on in the trenches today—that he must have seen men by thousands burrowing in the earth trying to escape the iron hail and noxious gases from bursting bombs when he described them as calling upon the rocks and mountains to cover them and hide them from the face of the Judge "For the great day of His wrath is come and who shall be able to stand."

Included in the Vision of Judgment as a part of the judgment of the nations, is the remarkable prediction of the fall of the rulers of the world in Revelation 6:13. "And the Stars of heaven fell unto the earth as the fig tree casteth her unripe figs when it is shaken by a mighty wind." In two places in the Book of the Revelation stars represent rulers or leaders in the Church. These are Rev. 1:19 where the Stars in the right hand of Christ symbolize the messengers or ministers of the seven churches of Asia, and Rev. 12:1 where the Woman who symbolizes the Early Church has a crown of twelve stars representing the Twelve Apostles. In one other place, Rev. 12:4, Stars may represent the fallen angels although this is somewhat doubtful. In all other places in this Book, stars symbolize Emperors and kings and other rulers of the nations, and they are always *falling* stars. And in this connection it is interesting to observe that a "King" in this Book,

does not mean a king, but a nation. Do not all these things portend the Triumph of Democracy —that the world will soon be rid of Emperors and Kings and Autocrats of every grade, and that the rule of the people will be established in all the nations. The rising spirit of Democracy is the mighty wind that is shaking the Tree, and will continue to shake it I believe until it is entirely bare and all its untimely fruit is scattered upon the ground. "Be wise now therefore O ye kings; be instructed ye judges of the earth—kiss the Son lest He be angry with you and ye perish from the way, for His wrath will in a little while be kindled." This terrible war would almost be worth while if this were its only result. The thrones of earth must be vacated in order that they may be occupied by Him who is King of kings and Lord of lords.

CHAPTER II

THE SEVEN TRUMPETS

Or Scenes and Incidents of the Great War

THE Second Series of Visions, recorded in the 8th, 9th and 11th Chapters, are known as the Visions of the Seven Trumpets because they are announced by seven angelic Trumpeters. These are supplementary to the first series and are designed to give us a more detailed view of actual scenes and occurrences during the progress of the conflict. The Prelude to these visions (Rev. 8:3-5) is interesting. For centuries the prayers of saints have been ascending to God for the coming of His Kingdom. The general expectation has been that the Kingdom would come gradually and peacefully through the leavening of the nations with the teachings and spirit of Christianity. Anything like a world-wide war would have been looked upon as a catastrophe almost fatal to the progress of the kingdom. Well the time had come for these prayers to be answered. An angel gathers them up in his censer, mingling them with coals of fire from off the Altar, and casts them down to earth. The result is not peace but War, symbolized as a vast cyclonic storm that sweeps over the earth with thunder and lightning and a great earthquake.

The First Trumpeter blows and the Storm continues with increasing violence, with the addition

now of "Hail, and Fire mingled with Blood" (vs. 7). To understand the meaning of the Hail we turn to the description of a great hail storm in Rev. 16:2, "And there fell upon men a great hail out of heaven, every stone about the weight of a talent (100 pounds) and men blasphemed God because of the plague of the hail, for it was exceeding great." This seems to be the description of a great Air Raid. The Visions of the Seven Vials in which it is found are similar to those of the Seven Trumpets, but refer to a war period of later date. These storms of hail mingled with fire and blood and accompanied with crashes of thunder and flashes of lightning, seem to represent the falling and bursting of bombs, whether dropped from air craft or shot from the cannon's mouth.

When the Second Trumpeter sounds "a great mountain burning with fire" is cast into the sea, by which a third part of the ships is destroyed (vs. 8, 9). John never saw or dreamed of Submarines, Torpedoes or Mines, and when the vision came before him of great ships suddenly blown to pieces, the figure of the Burning Mountain cast into the sea was naturally suggested to his mind as the only adequate cause. In the later Vision of the Sea, it is again described as red with human blood, but no such figure as this is employed. We have here an intimation, it may be, that the day of the Submarine is to be ended in this war, while on the other hand the Air Craft will become more of a menace and will be employed to a larger extent in the War or wars of the future.

The Vision of the Third Trumpeter is one of the most interesting and important of all these Inspired War Pictures. It reveals to us the Cause of this great war. This is a question that has been much agitated, and a great variety of answers have been given, especially by people of different nationalities. But it was answered in the Bible long ago and this should settle all controversies on the subject. "There fell from heaven a great Star, burning as a torch, and it fell upon the third part of the rivers and upon the Fountains of water. And the name of the Star is called Wormwood; and the third part of the waters became wormwood; and many died of the waters because they were made bitter" (vs. 10, 11). Here is the story not of the political but the moral downfall of a great and brilliant Ruler, the most conspicuous, and the most efficient of modern times; impelled by a boundless ambition he conceived the largest plans of aggrandizement for himself and people that ever entered the human mind. They were to be the Super men, the Lords of the whole earth in science and art and learning, in manufacture and commerce as well as in political power. And because other people stood in his way be became exceedingly bitter and hated them with implacable hatred. And then he 'fell into the Fountains of water.' For a quarter of a century he has bent all his energies and the power of his great genius to the education of his people to hate and despise the people of other nations. Eighteen centuries ago and more a name was given to him by an inspired Prophet. He is the Star

Wormwood. He and he alone is the Cause of this great world war.

The Fourth Vision requires but a few words of explanation. In the Book of Revelation, the Sun is God, the Moon is the World, the Stars as already explained are the Rulers of the earth. This is evident I think from the description given in Chapter 12 of the Woman who represented the Early Church. She was "Clothed with the Sun" the Moon was beneath her feet, the crown of 12 Stars was upon her head. The meaning of this vision will now be clear without further comment. Elsewhere we have the prophecy that "The Sun shall be darkened and the Moon be turned into blood and the Stars cease their shining, and fall from the skies, before the coming of the great and notable Day of God."

The Vision of the Fifth Trumpeter is one of the most interesting and important in the entire Book—interesting partly because it never was understood, and never could be understood we might almost say until the present moment, and important because, more than any other it opens up for us the vista of the future. This vision has always been interpreted as describing a certain fall of the Devil into the Pit of Hell which resulted in the opening up of the Pit and the invasion of the earth by a swarm of Demons. I can scarcely conceive why this interpretation should be given, for the Devil had already been cast out from the heavenly places to the earth where he remains as a slimy, crawling Dragon until the very close of this Age or Dispensation. (See

Rev. 12:7-12 and 20:1-3). This Vision of the Fifth Trumpet is not the Vision of Hell or of Hell opened out upon the earth, but it is the Vision of Russia. First we have the Fall of the Czar. Unlike the fall of the Kaiser in the third vision, this is a political not a moral fall. To him had been given the key to the Pit of the Abyss. Into that Pit had been pressed a great and noble people or at least the liberty-loving portions of them. Their King was Abaddon the Hebrew word for "destruction" or as he was called in Greek, Apollyon "the Destroyer." Their condition was seemingly hopeless. The lid was on and the Czar held the key and would not or could not give them freedom and the common rights and privileges of humanity. The fall of the Czar opened up this Pit. A great smoke first arose from it. When the lid was off the world could see the horrors of this Abyss as never before, that it was a veritable Hell on earth if we may so express it. Then follows the description of the swarm of people emerging from the Abyss in which they had so long been confined. We must bear in mind that every part of this description is symbolical. They are a swarm of Locusts whose leader is this same Apollyon of the Abyss. This is the figure often employed in the Bible to describe an invading army which is an undisciplined horde that lives off the country through which it marches and eats everything clean. In this case it represents the appearance of a great body of anarchists, or socialists with anarchistic tendencies, whose chief desire is to obtain their share of those material resources which have been so long

denied to them. Their breastplates are of iron; they are armed with an invincible purpose and determination. They have the faces of men—they are not lacking in mental or physical ability is perhaps the meaning. They have the hair of women. The Apostle in his vision saw that women were almost as prominent in their ranks as men. "They were like horses prepared for war." They were active and full of energy, ready to fight if necessary. Upon their heads were crowns of gold. As in America every man was a king. "And the sound of their wings was as the sound of chariots rushing to war. And they have tails like unto scorpions and stings in their tails." By this last expression I understand simply the use of guns in war. (See verse 19).

We will now consider two interesting statements about this great Body of Russian Socialists that are important as prophecies and that are or will be literally fulfilled. The first is their treatment of their former oppressors. "It was given them that they should not kill them but that they should be tormented five months" (v. 5). The Russians in spite of their iron determination are a humane and kindly people. The five months have already expired and no one I think has been murdered or even tried and convicted for any political crime. A Republic has been proclaimed, and now a second restraint is laid upon them "And it was said unto them that they should not hurt the grass of the earth neither any green thing neither any tree but only such men as have not the seal of God upon their foreheads." (Rev. 9:4). Compare this with Rev. 7:2-3. "And I

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saw another angel ascend from the sunrising having the seal of the living God. And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying Hurt not the earth nor the sea nor the trees till we have sealed the servants of God on their foreheads." I suppose these two injunctions are simultaneous and are practically the same, the one being given to the Russian Socialists and the other to the four angels who are supervising their activities. From these two prophetic statements I derive several inferences all of which I believe to be legitimate.

1. We know our exact location upon the prophetic Chart. Five months from the fall of the Czar, at the time of the Proclamation of the Russian Republic and the laying of a temporary restraint upon the extreme Socialistic elements, the Vision of the Sixth Seal unfolding like a Panorama before our eyes.

2. After the downfall of Autocracy and the triumph of Democracy in the world the next political change will be the establishment of the Socialistic State.

3. Socialism would doubtless destroy many "dry things," institutions, laws and customs that have outlived their usefulness and are ready for the burning. But it would also destroy many "green things" like grass and trees in the natural world, things in our civilization that have vitality and value.

4. Russia is to be the pioneer and leader in the introduction of Socialism. In fact the Russians or the great majority of them are ready for some form

of socialism today, but it would be perilous to introduce it just now. So the cry is in Russia "Wait until the War is over and adjustments are made. Let our new Republic have the right of way." And God says that His Kingdom also must have the right of way. "Wait until we have sealed the servants of God upon their foreheads." So from this Vision of the Fifth Trumpet we gain quite an outlook upon the future that lies before us.

The blast of the Sixth Trumpet follows very closely that of the Fifth. The Four Angels bound by the River Euphrates remind one of the Gates of the Temple of Janus. When these were opened War issued forth in every direction. So when these angels are loosed the great war spreads, North, South, East and West, until the whole world is practically involved. These angels are loosed immediately after the Fall of the Czar. And we all know how the war spread after the Russian Revolution. The United States, Greece, China, Siam, Brazil, and other South American countries have declared war on Germany and the countries remaining neutral are becoming more and more involved. A vast number of people are engaged directly and indirectly in the activities of the war. Besides the armies of soldiers and the navies, there are Aviators and Engineers and Ambulance Drivers, an army of Nurses and a great host of Munition workers and another still greater manufacturing or producing food and clothing and other supplies. I do not think John exaggerated when he said "The number of the horsemen"—those engaged in the activi-

ties of the war is "twice ten thousand times ten thousand" that is 200,000,000. The remainder of this vision is an attempt to describe in Symbolism what no one in John's day could have understood if described literally—the machinery of modern warfare in action. The lion's heads of the demon Horses, and their mouths breathing forth fire and smoke and brimstone represent I think the cannon; and their tails with serpent's heads that bite and kill, the smaller arms such as guns and bayonets and swords. Horses are the principal figure in this symbolism because as I have already shown the Horse is the emblem of swift and powerful action.

CHAPTER III

THE "CRUX INTERPRETORUM" AND THE SEVENTH TRUMPET

Revelation 10th and 11th Chapters

"BLOW again trumpeter—conjure war alarms
Swift to thy spell a shuddering hum like distant thunder rolls,
Lo, where the armed men hasten—lo! mid the clouds of dust the glint of bayonets,
I see the grime faced cannoneers, I mark the rosy flash amid the smoke, I hear the cracking of the guns.
Nor war alone—thy fearful music song, wild player, brings every sight of fear.
The deeds of ruthless brigands, rapine, murder—I hear the cries for help,
I see ships foundering on the sea. I behold on deck and below deck the terrible tableaus.
O trumpeter, methinks I am myself the instrument thou playest,
Thou meltest my heart, my brain—thou movest, drawest, changest them at will,
And now thy sullen notes send darkness through me,
Thou takest away all cheering light, all hope,
I see the enslaved, the overthrown, the hurt, the oppressed of the whole earth.
I feel the measureless humiliation of my race, it becomes all mine,

Mine too the revenges of humanity, the wrongs of ages, baffled feuds and frauds.
Utter defeat upon me weighs—all lost—the foe victorious,
Yet mid the ruins Pride colossal stands unshaken to the last,
Endurance, resolution to the last.

Now trumpeter, for thy close
Vouchsafe a higher strain than any yet,
Sing to my soul, renew its languishing faith and hope,
Rouse up my slow belief, give me some vision of the future
Give me once more its prophecy and joy.

O glad, exulting, culminating song!
A vigor more than earth's is in thy notes,
Marches of victory—man disenthralled—the Conqueror at last.
Hymns to the universal God from universal man—all joy!
A reborn race appears—a perfect world, all joy!
Women and men in wisdom, innocence, and health —all joy!
War, Sorrow, suffering gone—the rank earth purged, nothing but joy left!
The ocean filled with joy—the atmosphere all joy!
Joy! Joy! in freedom, worship, love! joy in the ecstasy of life!
Enough to merely be! enough to breathe!
Joy! joy! all over joy!"

—*From "The Trumpeter" by Walt Whitman.*

We have been dealing thus far with prophecies already fulfilled and which therefore explain themselves. Passing these we reach at once the most obscure and difficult section of the entire Book, known as the "Crux Interpretorum" or Cross of the interpreters. If anything illuminating has ever been written upon this section or any reasonable explanation of some portions of it has ever been given I have failed to discover it. I have an impression which grows upon me as I study it, that this section (Rev. 10:1 to 11:14) is not an inspired production and was never written by John himself. If this be the case it must have been inserted at an early date for there is no evidence of such insertion from the oldest manuscripts. I must therefore treat it as part of the record and do the best I can with it. My comments will be but few. With regard to the Seven Thunders (vs. 3, 4) there is, of course, nothing to be said, for nothing is said in the record. The message of the angel arrayed with a cloud, and with a lion-like voice must, of course, have been a prelude to the opening of the Seventh Seal, for when that was opened "there was silence in Heaven about the space of half an hour." His message so far as I can see was only this—that there should be no longer delay, that events must be hurried on, and that when the Seventh Trumpet sounded as it presently would, the Book of mystery would be entirely opened, the period of the great war would be entirely over, and the results would be already secured according to the program of Christ.

The latter part of the 10th Chapter is an imi-

tation of Ezekiel. Its significance is wholly personal to the Prophet himself—the little book or scroll of prophecy that was given him to "eat" was bitter to the taste, the predicting of so much misery and calamity was a disagreeable task repugnant to his kindly spirit, but when he had digested it, it became sweet; for he could see on reflection, that the wars and judgments he denounced would issue at last in beneficent and blessed results.

The measurement of the Holy City and Temple in 11:1, 2 is also imitated from Ezekiel. If within the next two years Jerusalem should fall into Christian hands, and should be prepared to become the capital of a Jewish Republic in the Holy Land, we will perhaps be able to see the appropriateness of inserting here this brief resume of Ezekiel's prophecy.

Verses 4 to 12 of Chapter 11, contain the strange story of the Two Witnesses, to whom the writer applies the vision in the fourth chapter of Zechariah of the Olive trees and Candlesticks. It is just possible that something may occur within the next two years to shed some light upon a subject which the most acute and learned men have never been able to explain. And it is my belief that if anything of the kind does occur it will be proven that these two witnesses are *Nations,* not individuals,—nations left by the War lying prostrate and almost lifeless upon the streets of that great City which is the World, but restored again to life and strength.

The Opening of the Seventh Seal is mentioned in Rev. 8:1. What will take place at this time

on the earth we can only guess, for there is no vision to guide us. We are only told that the music of Heaven, the songs of the angels and of the Redeemed will cease, and that there will be Silence for about the space of half an hour, whether from consternation, or wonder and suspense, or eager expectation, we are not informed. This Silence, I believe, will continue until the Seventh Trumpet sounds when the chorus breaks forth from the glad voices of the Heavenly Choir, "The Kingdoms of this world are become the Kingdom of our Lord, and of His Christ, and He shall reign forever and ever." I do not understand by this that the End has come or that the Millennial Reign of Christ has begun. It is too soon for that. The Destroyers of the earth are yet to be destroyed (11:18). Men are still worshipping idols in heathen lands, and in so-called Christian lands they are worshipping gold and stocks and bonds and houses and lands, and are practicing fornication and thefts and deceit (9:20, 21). It can only mean that the Thrones of earth are standing vacant, ready for Christ, the only King, that men very generally are acclaiming Him as such, that human governments are being Christianized, and that the world is so far ready and prepared for the Reign of Immanuel, that the inhabitants of Heaven can see and know that "He shall reign forever and ever."

CHAPTER IV

THE PROPHETIC DATES

INCREDIBLE as it may seem to many minds it is nevertheless a fact capable of demonstration that the Prophets of the Bible were able by Divine Revelation, not merely to foretell events of the distant future, but also, in some instances, to designate the exact dates of their occurrence hundreds and even thousands of years beforehand. Thus Noah it is believed, predicted the time of the Flood 120 years before it came (Genesis 6:3). Jeremiah foretold the duration of the Babylonish Captivity, a period of 70 years. Daniel in his great Prophecy of the coming Messiah (Daniel 9:24-27) gave the exact date of His Manifestation to Israel, at the time of His baptism, 483 years from the Decree of Ahashuerns to rebuild the walls of Jerusalem. He also gave the date of the Crucifixion three and one-half years later. One of the most remarkable of these prophecies is that which fixes the End of the Roman Empire in A. D. 1299, and which we shall presently consider. There are several of these dated prophecies that have not yet been fulfilled, although the time is drawing near. These prophecies are found in Revelation 13:8 and 12, 14, Daniel 12, 11 and 12, and Revelation 17:10. There are also Time indications in Revelation 8:1, 9:10 and 9:15, that may have a bearing upon the question of the duration of the present war.

In the study of these Time Prophecies Three Rules or principles of interpretation should be borne in mind. First, they are of an Enigmatical character; we are very liable to follow a false trail, and we should never be too sure of results, even when we have carefully checked them up with one another and with the events of actual history. Secondly, the measure of time that is constantly recurring is the divided week, the "Time times and half a time" of prophecy, literally three and a half days. What this means in each particular case is usually the main problem in the determination of the dates. Sometimes as in Daniel 9:27 the period intended is three and a half years. More commonly there is a sort of double application of the prophetic rule that a day stands for a year. Three and a half days are 3½ years, that is 42 months of 30 days each or 1,260 days; and 1,260 days are 1,260 years. In Daniel 12:11, 12 there are two extended periods of 1,290 and 1,335 "days" or years respectively. In one of the most important and least understood prophecies of the Bible there seems to be a third variation in this measurement of time, a "Day" standing neither for a year nor for 360 years but for a Century. The prophecy to which I refer is *Revelation* 12:14. In several places in the Book of Revelation, the *Hour* is also spoken of. If a Day is a Century an Hour is one twenty-fourth part of a century or four years and two months. This I believe is the prophetic measurement of time by which the "days" and "hours" are now being counted out by the great clock of the universe, in this our world.

The third principle of interpretation is that all measurements of time in the Book of the Revelation are taken from one of two dates—the two Flights of the Woman representing the Church. The first flight when she escaped from the Jewish fold into the Wilderness of the Gentile world was in A. D. 39 when Peter by Divine command opened wide the door for her at the meeting in the House of Cornelius. The second date is A. D. 1620 when she made that longer and more perilous flight across the stormy Atlantic to the shores of America where she might find in a new and wilderness land, protection and nourishment until the return of her Lord.

Applying these principles of interpretation to the prophecies in question we reach the following results.

1. The Roman Empire came to an end in A. D. 1299. That there may be no mistake in the date John tells us just what should occur at that time "And I saw one of his heads at it were, wounded unto death; and his deadly wound was healed; so that all wondered at the Beast." Revelation 13:3.

The Beast, representing the Roman Empire was at this time, and had been for nearly a thousand years a *two-headed* creature so to speak, that is, there were two Empires, the Eastern and the Western. In 1299 the Ottoman or Turkish Empire was founded by Othman I, who having ascended the throne, immediately proceeded to inflict a crushing defeat upon the forces of the Eastern or Byzantine Empire destroying forever its power in all Asia and practically terminating its existence as an Empire.

This is precisely what John Predicted to occur at this precise time. Revelation 13:5, "There was given him authority to continue Forty-two months." Forty-two months is 1,260 "days" or years. Add these to A. D. 39 we have the date 1299 A. D. at which these things were to take place. At the same time the Western or Holy Roman Empire came to an end, through the jealousy of the European nations who despoiled the Pope of his temporal sovereignty. Three years afterward he was compelled to flee from Rome to Avignon in France where for a number of years he set up his Episcopal See. 1299 then is the prophetic date for the end of the Roman Empire and a more suitable date it would be impossible to fix. But how did John know all this twelve centuries before hand? He could have known it only by Divine revelation.

2. The last Battle that will ever be fought upon the earth will be in 1965. In *Revelation* 13:18 a challenge is given to the "Man of Understanding" to "count the number of the Beast," for "His Number is six hundred and three score and six." This number is itself a curiosity. Six and eleven being the imperfect numbers of the Bible, 666, which is six times 111, represents the very extreme of imperfection. Therefore the warning against worshipping the *number* of the Beast. But this is only a side issue. The prophecy is introduced by the phrase "Here is wisdom" indicating that this is one of the Key-verses of the Book. Solve this Enigma and you will be able to unlock many of the mysteries here contained. Perhaps we might call it the Key to the

Time-Lock of Prophecy. From the days of Sir Isaac Newton down all sorts of curious and ridiculous calculations have been made to prove that this Second Beast was Nero or the Pope of Rome, and that his name or title was indicated by the number 666. There is however, but one reasonable and common-sense solution of this enigma. The Period of the First Beast, the Roman Empire, was 1260 years; it came to an end in 1299. The period of the Second Beast its successor and heir is 666. These are not prophetical years, but just plain years "according to the number of a man" or as men commonly reckon them. Now 666 added to 1299 gives 1965. This is the date at which the second beast will meet his Waterloo as described in Revelation 19:20 and will be thrust down alive into the Lake of Fire to trouble the earth no more, 1965 therefore is the date of the great Battle of Armageddon, the last and bloodiest of all the battles of earth, and the end of all wars. Thenceforward through the ages under the mild reign of King Immanuel, there shall be "Peace as long as the moon endureth."

3. We will next consider the two extended periods of Daniel 12:11, 12. The first of these, the 1,290 years corresponds very nearly with the 1,260 year period of the Roman Empire. It begins 14 years earlier at the Baptism of Christ, A. D. 25. From this count 290 years to the time of the alliance between the Church and the Empire, A. D. 315. This leaves 1,000 years in round numbers during which the alliance continues. The Second extended period of 1,335 years must be understood

in a similar way. As the Woman who represents the Church lived in harlotry with the Beast or Empire of Rome for a thousand years, so in the latter days, as the glorious Bride, purged from every spot and stain she shall share the throne, and live in holy union with Christ her King and Lord for a thousand years. That is the Millennium. 335 years of this period remain. If we count them from 1,620 we reach the date 1955, ten years earlier than that previously obtained. This however is not the date of Armageddon, but of the coming of the Bridegroom and the marriage Supper of the Lamb.

4. One more of the great Time Prophecies of the Bible is still to be considered more fully, *Revelation* 12:14, "And there were given to the Woman the two wings of a great eagle that she might fly into the wilderness unto her place where she is nourished for a time, and times and half a time from the face of the serpent." To America a wilderness land reserved and prepared of God for this purpose, was committed in 1620, a great and sacred trust, the guardianship and care of the future Bride of Christ. This trust was to continue for a "time, times and half a time," three and a half century 'days,' 350 years, when American's guardianship will no longer be needed. This brings us to 1970, the date of the Millennium.

You can scarcely fail to observe some remarkable correspondencies between the dates thus determined and certain dates in our American History. In 1861 the Southern Confederacy was formed for

the perpetuation of slavery, by war if war should be necessary. In 1961 the last Confederacy "the Seventh Empire" will be formed for the final stand against the advancing kingdom of Jesus Christ. The Southern Confederacy lasted just one prophetic Hour—four years and two months; the Seventh Empire will last one Hour, (Revelation 17:10) four years and two months. In 1865 the last battle of the Civil War was fought, and human slavery was forever ended in all civilized lands, and the most wonderful half century of enlightenment and progress in all history dawned upon the earth. In 1965 the last battle will be fought upon the bloodstained plains of earth, the Beast of War will be destroyed and the glorious years of universal peace will begin. It is also worthy of remark that from Waterloo to Appomattox is 50 years; from Appomattox to the Marne is 50 years less one, and from the Marne to Armageddon is 50 years and one more. The Kaiser, it is said, had planned to begin the great War in the spring of 1915. If he had not been hurried forward by Austria and Russia the Pendulum would have had an even swing for 150 years.

NOTE 1.—The famous prophecy attributed to Tolstoy so often quoted after the outbreak of the war in 1914 was not so much a prophecy as an Interpretation. In the margin of Revelation 13:18, in the Revised Version is a reading found in some ancient manuscripts giving the number of the Beast as 616 instead of 666. It is possible, although I have no means of knowing, that this is the reading

of the Greek Testaments in use in Russia. From this it would be inferred that the great Battle of Armageddon would take place in 1916. Also from Rev. 9:10 it was inferred that the war would last five months. Therefore in the supposed prophecy we are told that by 1915 all Europe would be ablaze, and that the war would close in 1916. The ten years' reign of Anti-christ is put in the Tolstoyan prophecy after, instead of before Armageddon. The Balkan Wars could have been easily foreseen if they had not already begun when the prophecy was written.

NOTE 2.—When will this war close? Are there any time-indications in the Prophecies relating to this period that will throw any light upon this problem? My answer is, there may be and there may not be. There are too many uncertainties to speak positively upon this question. In the King James Version of Rev. 9:15, following the Vulgate, we read that the Four Angels loosed by the Euphrates had been prepared for an hour and a day and a month and a year. In the Revised Versions the reading is that they were prepared 'for the hour and day and month and year,' and this is the reading in the Greek texts now adopted. I myself prefer the first reading; John would have simply written that the angels were prepared for that very hour if that was what he meant. Following the first reading there seems to be here a time-indication of the duration of the war. The 'Hour' first mentioned is, I believe, the prophetic hour, four years and two months. To this is added "a year a month and a day," making

in all five years three months and one day. If this be the meaning the war will close November 2d, 1919.

Another time-indication is given in Rev. 8:1. The "Silence in Heaven," is for "about the space of half an hour," that is two years and one month. It begins at the opening of the Seventh Seal and ends with the blowing of the Seventh Trumpet. The close of the war may or may not be coincident with the Seventh Trumpet. For aught we know it may be the opening of the Seventh Seal. If so there will be an interval of two years and one month, an interval of breathless suspense in Heaven, before the final arrangements are made for securing a lasting peace and Christianizing the governments of the world. The War Period then would close about Jan. 1st, 1921, when the Seventh Trumpet would blow and there would be a great jubilee of rejoicing in Heaven and on earth.

CHAPTER V

THE PART OF THE UNITED STATES IN THE GREAT WORLD-CRISIS

"And there were given to the Woman the two wings of the great eagle that she might fly into the wilderness unto her place where she is nourished for a time and times and a half a time from the face of the Serpent."—REVELATION 12:14.

I HAVE already alluded to this great Prophecy and suggested its interpretation in relation to the Time-Problems of the prophetic Word. But it surely deserves a more thorough study and a more complete unfolding of the hidden meanings that lie wrapped up within it. Especially so for us who are Americans because this is the only Prophetic reference, and the only reference in the Bible so far as I am aware to the Land we love. Let me say in the outset that I do not think we should confine the representatives of the Bride who emigrated to America, to our Pilgrim Fathers. They were the first and perhaps the choicest, their coming fixes the Prophetic Date as 1620, and I think it was their long and perilous flight across the stormy Atlantic and their landing on the shores of New England that the Apostle sees in the vision here described. But we may rightly include in that first Flight, many others who followed them in the early days—Puritans, Baptists, Quakers, Huguenots, Moravians, Calvinists of Holland and Scotland and others. Neither are we

to press the figure so far as to infer that in her flight she wholly forsook Europe in coming to America. Representatives of the Bride remained and are still to be found in large numbers even in those Churches which may be fairly called Harlot Churches of the Old World. Nor are we to infer that the Churches of America are free from Harlotry. Here as everywhere the visible or organized Church is a mixed company. The Harlot and the Bride both are here and that is true in greater or less degree in every land and every Church organization on the face of the earth. With these precautionary remarks we may proceed to unfold this great Prophecy in its application to our Country, the United States of America.

1. America is a land *Prepared of God* to be the Home and the Heritage of the Bride of Christ.

In the account of the Woman's first flight we are told that she fled into the Wilderness to a place "prepared of God" for her reception. In the story of her second flight we read that she *flew* as on eagle's wings unto *"Her Place."* Now it is just as true, and even more so that this was a place "Prepared of God" for her. Notice these particulars. It was a place *Reserved* for her. America had been discovered more than a century previously, but North America particularly was almost unoccupied in 1620 and scarcely at all developed by civilized man. Much of our present territory was unexplored and unknown. She came to a wilderness when she came to her place. It is a Place of great extent and of wonderful Resources. We often tell with a

thrill of pride and a glow of patriotic fervor of the magnificent Heritage God has given to America—her fertile valleys and vast prairies, her lakes and rivers and forests, her mines of coal and iron and copper, of silver and of gold; her resources so vast and varied, that one-half of the population of the globe could be accommodated and supported in North America alone, and if cut off from communication with other nations of the world, we should not suffer from the lack of any commodity that is now imported. But in our self-congratulations we should do well to bear in mind that this great and glorious Heritage has been granted to America as the Guardian of the Bride of Christ, and therefore it belongs to her, and will be hers when she comes into her own. Notice again that the 'Place' of the Bride was a place of Security. She was fleeing from the "face of the Serpent" who was persecuting and threatening to destroy her. America is a place of security. On one side is a people friendly and kindred in spirit, and beyond is the frozen North. On either hand broad oceans are rolling. Hitherto these have been sufficient for our defense and we have needed no standing armies. But our strongest bulwark is our people—brave, intelligent, God fearing, liberty-loving, mighty, when aroused to action. We do not like war, we covet no territorial acquisitions, we wage no wars of aggression or conquest, but we take no orders from Tyrant or Autocrat, we bow before no Anti-christ or Super-man, and if forced to fight for freedom and the rights of man, in the name of our Christ, and in behalf of the op-

pressed of every land we expect and intend to win.

2. For three hundred years America has been serving unconsciously as the Guardian of the Bride. How has she fulfilled this high and sacred trust? The first duty of the guardian is to provide for the support of his ward from the means entrusted to his care. This obligation in our country rests not upon the State as such, but upon the people of the land. I cannot say that they have supported the Church in her ministrations and her missionary and other enterprises as well as they might and ought to have done. But they have discharged this obligation fairly well. On the whole the people of this country by their voluntary contributions have met this obligation more fully than in other lands where there are rich endowments and support from the State itself by the taxation of the people. Let me also say this: if the Church had had the vision and the consecration to undertake much larger things for humanity I believe the people of this country would have stood behind her with their money. If not the judgment they are now receiving would have been just on this ground alone. For example: it cost us $10,000,000 to compel Huerta to salute our flag, and then he did not salute it. If half that money had been spent 20 years before in educating and uplifting the Mexican people and in kindly service to their sick and poor the useless expenditure of the larger sum might have been avoided. Our return to China of the Indemnity paid on account of the Boxer rebellion has made this great people our friends forever, and will probably flow back to us

in manifold returns in money alone. A single billion of the many billions we shall spend in this war with a small fraction of the consecrated manhood we are now offering as a sacrifice, might have been the means of so flooding Germany and Austria twenty years ago with spiritual illumination and brotherly kindness, that this war would never have come, or if it came we would not have been involved. The thought I have in mind is that the Bride, the real Church of Christ, needs support and nourishment from the people of every land. America has discharged this obligation not as fully as she ought or might have done, but on the whole fairly well.

But what the Church as the Bride of Christ needs from the State or the people of the State more than anything else is *Freedom,* and that kind and degree of protection and care which will insure to her Liberty, for it is only in an atmosphere of freedom, that the real Church which is the Bride, can flourish and grow strong. That union of Church and State in which the State controls and dictates in some degree the faith and worship of the people may promote an external unity; it may and does discourage those strange and abnormal beliefs and practices that are always springing up in a free land like ours. But on the other hand it tends to make the Church itself a Harlot Church rather than a true Church of Jesus Christ. Two illustrations will make my meaning clear. In England the reigning Sovereign is the nominal, and was formerly the real Head of the English Church. I have often read,

with indignation and disgust that fulsome eulogy of a really contemptible monarch, which used to be printed as a sort of preface to the Word of God, even by the American Bible Society. That was the voice of the Harlot, not of the Bride. Contrast with this the courteous yet fearless rebuke of a great Archbishop who being called to preach before this same king who was James I of England and VI of Scotland, took for his text,—James first and sixth, "A double minded man is unstable in all his ways." That was the Voice of the Bride not of the Harlot, and I am glad to believe that in the English Church the Bride has in some degree prevailed in spite of the unhallowed union which exists, or has existed to such a large extent in England between Church and State. But when this union is wholly dissolved—when Church dignitaries are no longer sitting as "Lords Spiritual" beside "Lords Temporal" in the Upper House, when Dukes and Earls no longer hold Church 'Livings' at their disposal by sale or gift, when the King, if there be a king, is no longer Ruler of the House of God, then the Harlot Church will begin to disappear and the Bride "clothed with the sun and the moon beneath her feet" will shine forth in more resplendent beauty until purged from every spot and stain she is fit for union with her King and Lord.

One more illustration. Martin Luther whose 400th Anniversary we are about to celebrate was not only the founder of the Protestant Church and the chief exponent and defender of its distinctive doctrines which are the doctrines of Liberty, but

he was one of the bravest and mightiest champions of liberty that God has ever raised up among men. Yet Martin Luther, although he freed the German Church from bondage to the Pope did not and perhaps could not free her altogether from bondage to the Civil powers. Of late years that bondage has been growing heavier—the chains have been tightening about her neck, until it had come to pass even before the war that no minister could preach, and no teacher or professor could give instruction except under the supervision and dictation of the civil and military powers. As the result, this once free, noble, worthy Protestant Church of Germany has become in very large degree a harlot church. You ask the proof. Does she not sanction and approve the plans of her Emperor to obtain a World Dominion in violation of every precept of Christianity and every commandment of the Decalogue? Did not her leaders, some of them at least, laugh with glee at the sinking of the Lusitania? And have they not become apologists for the Turks in their fiendish massacres of Armenian Christians? It is true that a few feeble voices have been lifted in protest and warning, but they have scarcely been able to make themselves heard. I greatly fear that the Church of Germany, breathing the atmosphere of tyranny and repression has become in large degree a Harlot Church. On the other hand an unprejudiced observer can hardly fail to see that the Roman Catholic Church is gaining a new breadth of vision, and growing in spiritual life and power in the atmosphere of this free land of ours. I have

used these illustrations to emphasize the thought that one of the greatest needs, perhaps the chief need of the Bride of Christ is *Freedom*. Our Fathers crossed the Sea and braved the hardships and discomforts of the wilderness that they might here find that which to them was of priceless value, "Freedom to worship God." The chief function, perhaps the only function of the State in relation to the Church is to secure and guarantee this freedom. America, therefore, has been faithful to her sacred trust as Guardian of the Bride of Christ, just so far as she has been faithful to what some would call her larger trust as the Guardian of human Liberty and the rights of man.

America had already rendered a large service beyond the bounds of her own domain, by keeping 'open house'—that is an open door and a hospitable welcome for the oppressed and down-trodden of every land. The poet Lowell in his Commemorative Ode recited at Harvard just after the close of the Civil War, has given eloquent expression of this thought.

"Be proud for she is saved and all have helped to save her—
She that lifts up the manhood of the poor,
She of the open soul and open door,
With room about her hearth for all mankind."

I am tempted to continue the quotation with the noble sentiment of love and devotion that follows:

"O beautiful, my country, ours once more
What words divine of lover or of poet
Could tell our love and make thee know it
Among the nations bright beyond compare
What were our lives without thee?
What all our lives to save thee?
We reck not what we gave thee;
We will not dare to doubt thee,
But ask whatever else, and we will dare."

It was my hope and prayer that the United States would not be called upon to take any part in this awful war. Hitherto we had followed the advice of Washington and kept clear of "entangling alliances" with the nations of the Old World. I can now see that it was predicted that the nations of the Western Hemisphere should enter the war at this time, but this fact alone would not make it clear that it was our duty to do so, for God has foreseen and caused to be foretold many things that He does not sanction or approve. But France and even England were faint and staggering under the heavy blows of the "mailed fist," and were calling loudly on us to come to their aid. And, I believe, Jesus Christ was calling us also. His Bride sorely wounded and bleeding was in mortal peril, and America her Guardian, must abandon at last her policy of isolation, and come across the seas to her rescue. I know not what services we shall be called upon to render in the future, with our larger vision of responsibility as the "Big brother" of all the nations of the world. We may be called to

greater sacrifices and more strenuous efforts than we are now putting forth. If so our reward will be greater in the Kingdom of our Christ. "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." Of this one thing I am sure,—that the Part of the United States in the great World-Crisis is to serve faithfully to the end as the Guardian of the Bride of Christ, until He shall come into His Kingdom and she his beautiful and radiant Queen shall be seated with Him upon His Throne.

CHAPTER VI

THE TIME OF THE EVENING LIGHT

"And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves—but at Evening-time there shall be light."—ZECHARIAH 14:6, 7, *American Revision.*

I HAVE not given sufficient study to this chapter of Zechariah to attempt the explanation of other prophecies therein contained, but I believe them to be prophecies of these latter days, and that this particular prediction refers to the period through which we are passing, and that which will immediately follow. So I have designated the Period of Restoration and Reconstruction following the Great War, as the *Time of the Evening Light.* The wonderful century or Prophetic "Day" that dawned upon the world in 1865 was wearing on toward the Eventide. To speak mathematically counting the hours it was late in the afternoon, about a quarter before six o'clock, when suddenly almost without warning there arose from the East a mighty Storm unprecedented in its fury and the extent of its sweep —a veritable Cyclone, with violent wind and rattling hail, crashes of thunder, flashes of lightning, "fire mingled with blood and a great earthquake." Apparently after three years or three-fourths of a prophetic hour the storm has reached its height, although it is still furiously raging. But like all

other storms it will in time pass by. It will leave in its track a vast amount of wreckage, and many and many a shattered home; but the wreckage will be cleared away and the homes rebuilt. After the Storm will be the Calm, and after the War the blessed Peace. How cheering is the assurance that "At Evening Time there shall be light!"

Still we must remember that it is not the morning but the *Evening* light. Night is to follow and all the prophets concur in the forecast that it will be very, very dark, the time of the "Great Tribulation," "Earth's Dreadful Night," of which Jesus said that "except those days shall be shortened there shall no flesh be saved, but for the elect's sake those days shall be shortened." And when that night is over a Day shall dawn upon the earth that shall never end. After a thousand years one threatening cloud will arise, but never a storm of war. There will also be a great Judgment Day, and then the "New Heavens and earth wherein dwelleth righteousness," and "there shall be no night there." But Night is still before us. Let us pray that the blessed Evening light may be prolonged and let us work until the darkness falls, "for the night cometh wherein no man can work."

It is not my place as an interpreter of prophecy to say very much about the times of peace following the great war. The only intimation I find in the prophecies is that Heaven will be ringing with the triumphal chorus, "The Kingdoms of the world have become the Kingdom of our Lord and His Christ and He shall reign forever and ever." May

we not infer from this the recognition at least by all the contracting parties of the kingship of Jesus Christ; that He and He alone is the legitimate Sovereign of any nation and of all the nations of the world. Some one has said that there is much talk about the Christian nations, but there is no Christian Nation and never has been. Very true; the nations are yet to be Christianized. Conventions and agreements may be of temporary value, but there can be no lasting peace except between Christian nations.

Neither am I led to say very much about the work of healing and restoring the bruised and bleeding and shattered peoples of the earth. Indemnities may be exacted from those who are deemed the guilty parties. Generous nations may help in this gracious work by appropriations for this purpose from their treasures. But these resources can only be adequate in a national sense. We read of a Tree of Life that grows beside a River that 'flows from the Throne of God,' that the leaves of this Tree are for the 'Healing of the nations.' The gravest wounds of the war can only be healed by this heavenly medicine ministered by the loving hands and hearts of the people of Christ. I think it will be found true also, that while much may be done by the nations as such, a large part even of the money needed for this purpose will come from the voluntary contributions of Christian people.

The Prophecies relating to this Period of Reconstruction are chiefly occupied with two subjects, the *Sealing of the Saints* and the Missionary and

Evangelistic work of the Church.

The Time of the Evening Light is especially the time of the *Sealing of the Saints* (Rev. 7:1-8 and 14:1-5).

In the First Chapter of this book I spoke of the War Program of Jesus Christ. I might have added what is perhaps the most important item of all, that Christ is teaching us in this war the meaning and measure of *Christian Consecration.* The early Christians understood this, but it has been almost forgotten and consecration had become an empty and almost meaningless word to multitudes of the professed disciples of Jesus Christ. Now He is teaching us by examples of patriotic devotion, of consecration to Country and to the great ideals of liberty and human brotherhood what Consecration means, what is its measure and what are its fruits. Let me give a few examples that have come to my attention.

An Englishman of wealth, in conversation with an American was telling of the requirements of the English Government, 80 per cent. of excess War Profits, and 40 per cent., I think, of the remaining income. He expressed himself as not only willing but glad to be able to aid his country to this extent, and to contribute besides more largely than ever before to religious work and the benevolences of the Church. I know of men in our land who do not intend to lay up anything during the war, but to give the whole of their income except what they need for the support of their families.

The story is told of a lady of high rank among

the nobility of England who was scrubbing the floors in a great Dining Hall where she had been waiting upon soldiers from the training camps, who were off for France. A friend of her set expressing surprise at finding her engaged in such menial work, she replied that it afforded her great pleasure to be able to serve in any humble way those who were giving their all for England. Then after a moment's reflection she continued in a graver tone, "I have seen the handwriting on the wall; this is the time of the end for the Aristocracy; we must step down from our pedestals among the ranks of the common people, and I for one am glad of it."

Now let us follow the English Tommies to the trenches. At the time of which I speak, there was selected daily what they called the "Suicide Squad," that is the bomb throwers. Every morning an officer would come around and choosing 30 or 40 of the best trained and most athletic young men would say, "You're for the suicide squad today." They would run out in open file and when near enough the German trenches would throw their bombs. In ten minutes it would all be over and half a dozen, perhaps, would return unwounded. One who visited the trenches and talked with officers and men reports that he could only learn of one instance of refusal, or even hesitation on the part of those men to go upon this dangerous service. Ralph Connor, now an officer of the Canadian troops, writes that he has learned in the trenches of Europe that there are no common men. There is a hero in every man, and by the devotion of men to their country and to the

cause of freedom the Hero is released. Therefore, he says, there are no common men on the battle front today.

I have taken these illustrations from a single nation; they might be multiplied many fold. Everywhere in this time of emergency the call is coming louder and clearer, and daily louder and clearer, and men and women by the multiplied thousands are responding and are throwing wealth and rank and genius, and chief of all themselves, regardless of life or death, upon the altars of Freedom and native Land. Surely this also means to those who have the higher vision increased devotion to the kingdom of Christ. More and more this rising tide is becoming a deep spiritual movement. And I look for it to roll on with increasing volume and power after the period of the war is at an end. Very significant is that Vision in Rev. 7:1-3 of a mighty Angel ascending from the Sunrising, having the Seal of the living God in His hand, and crying to other angels that have in charge certain drastic reforms, that the world sadly needs, "Wait! hurt not the earth—destroy not the trees nor any living thing, until we have Sealed the servants of God in their foreheads!"

The meaning of this Sealing may be understood from two New Testament references. The first is John 6:27, where Jesus declares that the Son of Man is prepared to give the bread of Eternal Life to the world, for "Him hath God the Father Sealed." The Sealing of Jesus Christ was at His Baptism, when the Spirit in the form of a dove

descended and abode upon Him, and a voice from Heaven proclaimed, "This is my beloved Son in whom I am well pleased." It is easy to see the relation of this sealing of Jesus to his personal consecration. Jesus had at this time so fully dedicated himself to God, and to the Mission for which He was sent into the world, that there was never a moment in His subsequent life when he could not say, "My meat is to do the will of my Father and to finish His work," and when Satan came offering Him the kingdoms of the world and the glory of them if He would but step aside, the temptation, for it was a real temptation, glanced from Him like a poisoned arrow from a burnished shield. Being thus consecrated and Sealed He was qualified to give the Bread of Life to a hungry world.

The other reference is Ephesians 1:13, "In whom after that ye believed, ye were *Sealed with the Holy Spirit* of promise." The disciple may be Sealed as well as the Master and in the same manner. Sealed 'with the Holy Spirit,' and sealed "in Him," that is in union and harmony with his Lord, being like Him devoted without reserve to God and His Kingdom.

This figure of the Sealing is taken, I think, from a custom that had grown up in connection with the Temple worship. The bullock, or lamb, brought for sacrifice must be inspected by the High Priest or some one appointed by him for the purpose, to make sure that it came up to the required standard —a male, young and healthful, and free from blemish. For convenience sake it became the custom to

appoint special times for this inspection, when animals were to be brought, and if they were passed, the seal of the High Priest was affixed to them. They were thus set apart or 'Sanctified' as offerings to the Lord and were not to be used for any other purpose. "I beseech you therefore, brethren, by the mercies of God, that ye present *your* bodies, a living sacrifice, holy, acceptable to God, which is your spiritual service." Thus presenting ourselves, sincerely and truly, we are "Sealed" as an acceptable offering to God. The Seal is the Holy Spirit.

The Servants of God are "Sealed in their foreheads" (Rev. 7:3). When a man is baptized by the Holy Spirit, people know it, as it was said of Jesus "He could not be hid," and as Moses' face, when he came down from the mount, shone, although he knew it not. This was the secret of the power of Mr. Moody. He was a man so filled with the Divine Spirit that men could see it shining in his face. There are such men among us today who have the seal of God in their foreheads. Their number is increasing, and it will continue to increase until they become a great army in the Kingdom of God.

Some of the characteristics of the sealed are described in Revelation 14:4, 5. "They are not defiled with women for they are virgins." It is evident that we cannot take these words in a strictly literal sense, for there are women as well as men in the great company of the Sealed. Of course they are free from this particular sin of physical and social impurity, but we are not to infer that they are

necessarily unmarried, or slackers in the duty of rearing children for the Kingdom of God. They are "Virgins unto the Lord," that is, they are not involved in the idolatries and harlotries that have marred the purity and beauty of the external or nominal church. The Harlot Church is a harlot because of her subservience to civil rulers and social powers, and powers of evil that lead her into unholy alliances and idolatrous practices and unfaithfulness to her King and Lord. Those who are sealed are free from these things. "They follow the Lamb withersoever He goeth"—anywhere, everywhere, as the good soldier follows his leader in whom he trusts. Kerensky is reported to have said, "I bear within myself the seeds of death, and my time has been measured out. I will act quickly so that my darling Russia may be freed as soon as possible from her two most dangerous foes—Germany and anarchy. Nothing will hinder me in the fulfillment of my task, neither the threats of the one enemy nor the attempts on my life by the other. For after all, what do I care for my life? It is not mine, but Russia's." That is the spirit of the Sealed; "My life is not mine but Christ's." Where He leads me I will follow—"whithersoever He goeth."

"And in their mouth was no lie." In these days when lying and treachery are so rife, it is refreshing to turn to this description of the consecrated servants of Jesus Christ. They speak the truth in their hearts and "in their mouth is no guile."

It is probable that the number of the Sealed in

the coming days of the Evening light will be quite large. A little later we find them still gathered like a great army around their Leader. "He is King of kings and Lord of lords, and they that are with Him are called and chosen and faithful" (Rev. 17:14). Their number is twice stated as 144,000, but I suppose we are to take this in a symbolical sense, as if the prophet had said 'the number of the sealed is large and complete.' As 666 is the largest prophetic number representing incompleteness and imperfection, so 144,000 is the highest number that stands for perfection and completeness.

Who are they that are sealed? Literally, 12,000 from each of the Tribes of Israel. But ten of these are Lost Tribes. Nobody knows who they are or where they are to be found. Very likely John did not know much more about it than we do. In fact, to include both the Tribes of Joseph and the Tribe of Levi also, he carelessly left out the Tribe of Dan, showing that he did not esteem the accuracy of the list a matter of much importance. Several books have been written, some of them characterized by considerable learning and ingenuity to prove that the English or people of other nationalities are descendants of certain of the Lost Tribes, and not a few people have been deeply interested in these speculations, trying to satisfy themselves that they are thus descended and may therefore be included in the 144,000. But all this is useless labor. The true Israel of God are not limited to any nationality or stock. "There is neither Jew nor Greek, there is neither male nor female—all are one in Christ

Jesus." Offer yourself to God as men are offering themselves to their country today, and He will Seal you with His Holy Spirit—you shall bear in your very forehead and in your hands, the marks of the Lord Jesus.

I think, however, there is a special significance in this prophecy of the Sealing of the Jews and their appearance on Mount Zion under the lead of our Christ. James in the Council at Jerusalem, quoting from Amos and interweaving the substance of other Old Testament prophecies, says, "It is written—After these things I will return and will build again the Tabernacle of David which is fallen—that the residue of men may seek after the Lord, even all the Gentiles upon whom my name is called" (Acts 15:16, 17). Paul also says, "It is written —there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob—for if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Romans 11:26, 27 and verse 15). I almost tremble with the joy of anticipation as I venture to say to myself—the time is at hand for these great prophecies to be fulfilled. After the close of the war and the arranging of the terms of peace, a large number of Jews and Israelites will acknowledge Jesus Christ as their Messiah. Their conversion in most cases will be no half-way measure—they will be converted and sealed as Saints of God. Jerusalem will be rebuilt. It will become the center of a great Jewish-Christian Republic—a Holy City indeed radiating the light of Christian truth

and love through all the earth. May God hasten the day!

Immediately after the description of the Sealed in Revelation 14th, there follows another Vision briefly told, yet of very great significance, "And I saw another angel fly in the midst of the heaven, having the everlasting Gospel to preach unto them that dwell on the earth, to every nation and kindred and tongue and people" (v. 6).

I like that phrase, the "Everlasting Gospel." When we speak of the present Age as the "Gospel Dispensation" we may seem to imply that there will be no gospel in the Millennial days. Not so; men will be sinning and suffering then, and will need the "Old, old story of Jesus and His love" for comfort and healing as we need it today. Even in the Eternal Ages that follow, when the Curse is removed and the nations are walking in the light of the Heavenly Jerusalem the "Leaves of the Tree of Life which are for the healing of the nations," will be scattered everywhere, and in Heaven itself the redeemed will be forever singing of the Lamb of God who "loved us and washed us from our sins in His own blood and has made us kings and priests unto God." Perhaps it may also be implied in the phrase the 'Everlasting Gospel' that there are new meanings discovered in the Gospel Message making it sweeter and stronger than ever before, and therefore the everlasting Gospel. We shall have a message given us that is suited to every nation, and to every inhabitant of the earth; a message that will be needed and that will never cease to be proclaimed

while the Eternal Ages roll. I think we have also in this vision a picture of intense and widespread activity on the part of the people of God. Surely this great company of the Sealed is not gathered simply for their own enjoyment and profit in the spiritual life. We have here the prophecy as I believe of a great Missionary and Evangelistic Campaign such as the world has never seen before, carried on in every land, by a vast army of consecrated men and women and boys and girls under the personal lead of Christ himself, until the Great Commission has been fulfilled and the Gospel has not only been preached in every land, but has been brought in some personal way to every dweller upon the globe. Will this Vision be realized? After the awful Storm of War has cleared away and the wreckage has been disposed of to some extent, there will come the calm and the blessed Peace. This will be the Time of the Evening Light, of the Sealing of the Saints and the great undertaking of the Church to give the gospel to the whole world. A time so favorable there never has been and will not be again until evil has spent its force, the Judgments of God are completed and the glory of the 'Latter days' is dawning upon the earth. God grant that the Church may arise to her opportunities and that the Time of the Evening Light may be so prolonged that the dreadful Night which must follow shall be but brief.

CHAPTER VII

THE DESTROYERS OF THE EARTH

THESE are Five in number. The Dragon, Babylon, all of whom must be destroyed from the Beast, the False Prophet, the Harlot, and the face of the earth before the Kingdom of Christ can be fully established. I will reserve the consideration of two of these, Babylon and the False Prophet or the Anti-christ for the two succeeding chapters, and will now proceed to review the history of the other three, the Dragon, the Harlot and the Beast as it is given to us in the Book of the Revelation.

1. The Dragon is the Devil. He, of course, is the leader of the gang, and his malign activity underlies that of all the rest. His story is chiefly to be found in the twelfth chapter. He is described as "Red" in color and as having "seven heads and ten horns, and seven crowns upon his heads," showing his close resemblance and almost complete identification with the Beast to whom a similar description is applied. In verses 7 to 12 we are told that there was once a great war in heaven, in which Satan, who, as the "Accuser of the brethren," had been permitted to appear in the very presence of God Himself, (see Job 1:1-12), was utterly defeated and cast down from all heavenly places where he had previously ranged at will, to our earth. This encounter seems to have been at the Ascension of

Christ. Our Lord a few days before his crucifixion, speaking in prophetic anticipation of this great victory said, "I saw Satan as lightning fall from heaven." Being thus cast out from the heavenly regions he came to earth in great wrath "knowing that his time was short," and that he would presently be cast out from earth also, and hell would be the only sphere of his activity and power. In those persecutions that led to the second flight of the Church across the sea, he was the instigator and the chief agent. At a later period (Rev. 16:13-16) we read of three foul spirits, one of them coming out of his mouth, who went forth to the nations, inciting them to combine in opposition to the advancing Kingdom of Christ, and to break the peace a second time in a great world war, which should be fought to its close at Armageddon. The Dragon is the last of the Destroyers of earth to survive, but at the end he also meets his doom. A mighty angel with a great chain in his hand comes down from Heaven, lays hold upon the Dragon, binds him, and casts him into the pit of the abyss where he remains for a thousand years. He is then loosed for a little season only, after which he never again appears upon the earth.

2. The next one of the Destroyers of earth of which I shall speak is the Harlot or the Harlot Church. Her alliance for a thousand years with the Empire of Rome, though a bad thing for her, was in some respects a good thing for the world, as she succeeded to some degree in moderating the cruel disposition and taming the savage heart of the

old Roman Beast. In recent years, as is often the case with women when they grow older, she does not seem to have so much success in this line. It should also be observed that the unhallowed relations of the Harlot Church in more recent times are with *Two* of the Destroyers of the earth, the Beast and Babylon, and this also is indicated in the prophecies of the Revelation. So intimate is her union with the latter that they sometimes seem to be identified with each other, so that we can hardly tell which one John is speaking of. Babylon is the Harlot and the Harlot is Babylon. But we shall understand this whole matter better, I think, by dropping these figures for awhile and giving a few concrete illustrations.

One of the most 'saintly' men of the Middle Ages, if such a fanatic can be called a saint, was Torquemada, Inquisitor general of Spain, by whose orders it is said nearly 9,000 persons, among them many of the choicest and most enlightened men and women of the day were burned alive, or stretched upon the rack and tortured until they died. Torquemada was not a fiend. He was not vindictive or malevolent. He was a most devoted son of the Church, and to him every one of those awful murders was an "Auto da Fe," an act of Faith and even an act of kindness to the poor sufferer. For he believed that the everlasting torments of Hell were so much greater, that these tortures he inflicted were as nothing in comparison, and if even one of a hundred of his victims would renounce his heresy in the very article of death it would more than com-

pensate for all this suffering. Besides he hoped and expected so to crush our heresy, that thousands and perhaps millions of souls would be saved in the end from the fires of hell.

One of the most 'saintly' men of the present day is Prof. Herrmann, of Marburgh, Germany. He has written a book called "The Communion of the Christian with God," which Dr. Horton, of England, has called. "The most valuable contribution to theology and religion that has come from any single writer in the last thirty years." But this same Prof. Herrmann is the leading apologist in Germany for the Armenian massacre. He has gone so far as to write and publish the view that the Germans are properly allied with the Turks, so that the two nations may carry out their beneficent purpose of imposing their kultur upon the rest of mankind. It is known that Germany planned and favored these fiendish massacres of the Christian population of Turkey. When the Turks protested that the scholars and rich merchants and skilled artisans among the Armenians would be needed in Turkey after the war, Germany said no, these are the most dangerous of all. Do not hesitate to "deport" these first of all, and Germans will come in and take their places. And the good old saint Prof. Herrmann is one of the leading promoters of these atrocities. Such men as Torquemada and Herrmann are the strange progeny of the Harlot Church in her alliance with the Beast.

In Revelation 17:16, 17 we learn how the Harlot is finally disposed of. The 'Ten Horns' or na-

tions forming the Seventh Empire "shall hate the Harlot and shall make her desolate and naked, and shall eat her flesh and burn her wtih fire. For God hath put it into their hearts to fulfill His will and to agree and give their kingdom to the Beast, until the words of God shall be fulfilled." This seems to be her end, at least we read nothing more concerning her. I understand by this prophecy that several of the nations will conceive a violent hatred for the Apostate Church and will treat her somewhat as France treated the Church of Rome, except in a more thorough and drastic fashion; that they will despoil her of her endowments and accumulated treasures, will destroy, perhaps, her cathedrals and monasteries, will take from her all State support, and harass and persecute her in every possible way. This treatment will be fatal to the false Church, and will be a detriment, no doubt, for a time to the true Church, the Bride of Christ. But in the end she will be purified and refined, and will shine forth in greater beauty and glory.

3. *The Beast.* In the Book of the Revelation two Beasts are spoken of. The First corresponding to Daniel's terrible Fourth Beast, is the Roman Empire. This is evident, I think, from Revelation 17:8, 10, where the forms of expression are quite enigmatical, but the meaning appears to be that the Seven Hills on which Rome was built are typical of the Seven Heads of the Beast which in turn represent Seven Empires, springing up successively among the nations which once constituted the Empire of Rome. I shall speak of these Empires later

on. Both the First Beast of the Revelation and the Fourth Beast of Daniel are represented as having Ten Horns corresponding to the ten Toes of the great Image in Daniel's former vision. These represent the nations that once formed the Roman Empire. There is an interesting prediction about these nations in Daniel 2:40-43. Like the iron toes of the image, separated by potter's clay, they are to remain distinct and separate until the coming of the Kingdom of God. "They shall mingle themselves with the seed of men, but shall not cleave one to another." How true this is! There have been numerous intermarriages across their borders from royalty down. There have been migrations and alliances and conquests, but they continue separate and distinct. Even Poland, divided time and again and absorbed by other nations still retains its national characteristics and aspirations, and the same is true of the nationalities of which the Austrian Empire is composed. America is the Melting-pot wherein people of every nation are blended together in one; but there never has been any melting-pot to blend together any of the nations of Europe.

In Revelation 13:11 the Apostle sees another Beast coming up not like the first out of the Sea of "peoples, nations and languages," but out of the earth. This is the Beast with which we are specially concerned; for the old Roman Empire is dead, but this second Beast is very much alive indeed and is making great havoc in the world today. Let me tell in my own way, in a sort of Parable gathered partly from history, and partly from the symbolism of pro-

phecy, the story of this singular Beast. It was born in the forests of Germany, in the breasts of those brave men, who under Charles Martel the "Hammer of God" drove back the barbarian hordes that were over-running Europe. Its foster-father was Charlemagne, who founded for it quite an extensive Empire. In those days it was a well-mannered young creature who never came into serious collision with the old Roman Beast. No indeed! for was it not a good Christian Beast, and the Pope at that time sat on the Throne of the Empire. So when it first appears it is in the form of a Lamb, having Two Horns, as a lamb should, Germany and France. When the Roman Empire came to an end in 1299 this Beast became its successor and heir, and it began to roam about more widely over all the States of Europe. Its disposition was gradually changing, and it was learning to imitate the growl of the old Beast and was constantly holding up its image before men that they should worship it. Peter the Great brought this strange beast to Russia and built a fine city for its lair which is now called Petrograd. Here it was known as the Russian Bear. In England it was called the British Lion and we have heard its roar in the "Rule Brittania." In France it rose to great power in the person of Napoleon Bonaparte. At last it was called back to Germany its native country where a vast stronghold commenced by Frederick the Great and completed by Bismarck and Kaiser Wilhelm, has been erected for it at great cost and with wonderful scientific skill. Here as old age is coming on and its end is

drawing near it has become more savage and sullen, and is causing a great deal of trouble in the world. If any will not worship the Image of the old Beast and receive his mark in their forehead or their hand they are threatened with torture and death.

Who or what is this singular Beast whose story I have been relating? It is not an Empire as were all the other Beasts of Prophecy. It is only a "Simulacrum" or Image, a "Zeitgeist" as the Germans would say. It is the spirit of old Rome surviving among the so-called Christian Nations of Europe, the Iron in the Toes after the Iron Legs of the Image have been broken. Some would call it "Militarism" or the "War Beast" but neither of these names are adequate. It is the "Blood and Iron" of Bismarck, the "Will to Power" of Nietzsche, the desire and purpose to dominate and rule, to obtain and exercise universal Imperial Power at any cost and any hazard, after the manner of ancient Rome. This is the Second Beast of the Revelation. It is one of the Five Destroyers of the earth that must be destroyed before the Kingdom of God can come.

What is meant by the Mark of the Beast? This is a question that has greatly puzzled the Commentators, as there is no explanation given of it in the prophecy. Perhaps we may learn something by way of contrast. When the Followers of Christ are "Sealed in their foreheads" several marks are put upon them, as Purity, Truthfulness, Devotion to Christ, the Baptism of the Holy Spirit. So the Mark of the Beast in the forehead or hand may be one or more of several things as Ambition, Cruelty

Hatred, Impurity, Lying. The last of these Marks is becoming very conspicuous at the present time. I have no disposition to judge too harshly the 95 distinguished Professors of German Universities who signed a paper containing the statements "It is not true that Germany has injured Belgium. It is not true that German soldiers have harmed the life of any Belgian." Among the signatures to these statements were the lately honored names of Harnack and Eucken. Perhaps they were ignorant or misinformed, or in a moment of weakness yielded to the dictation of the higher powers. If so they may still have the opportunity of wiping off the brand of the Beast from their hands by a public retraction. Archbishop Cranmer, threatened not with loss of place and salary alone, but with loss of life, signed a retraction of his former declaration of adhesion to the Protestant faith. But he repented bitterly of his cowardly act and openly repudiated it. And when he was brought to the stake, he thrust the offending right hand first into the flames that it might be consumed before the life should depart from his body. Lying, under orders from despotic or autocratic powers, is certainly one of the Marks of the Beast and God will not suffer such liars to go unpunished.

CHAPTER VIII

THE SEVEN VIALS

1. *The Prelude.—Revelation* 14:6 *to* 15:8.

THE Visions of the Seven Vials or Bowls of Wrath remind us very much of those discussed in Chapter II under the heading, "The Seven Trumpets or Scenes and Incidents of the great War." They belong, however, to a later period which begins with the disturbances preceding the Fall of Babylon. In Rev. 15:1 we read that these are the *last plagues,* and that in them is *filled up* the wrath of God, and in 16:16 we have the prophecy of Armageddon. We conclude therefore that the period of these visions extends to the time of that great battle. They are placed before the vision of Babylon's Fall, because their fulfillment *begins* before that catastrophe occurs.

As a preliminary to the Seven Vials are the *Seven Proclamations* of Chapter 14. The first of these is that of the Angel having the Everlasting Gospel to be preached to every dweller upon the earth, who also urges haste, for the Evening Light is waning and the Hour of Judgment is at hand. The Second Proclamation is of the Fall of Babylon. The Third is the denunciation of woe upon the worshippers of the Beast. The judgment pronounced upon them is severe in the extreme, "If any man worshipeth the Beast and his Image and receiveth a Mark on his

forehead or in his hand; he also shall drink of the wine of the wrath of God which is poured out without mixture in the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day or night, that worship the Beast and his Image, and whoso receiveth the mark of his name. Here is the patience of the saints they that keep the commandments of God and the faith of Jesus" (vs. 9-12).

The Fourth proclamation is a message of hope and comfort to those who must suffer or die for the sake of their Christ. "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors; for their works follow with them."

The other three proclamations have reference to reaping the harvest and gathering the vintage of the earth that is fully ripe. The chapter closes with these words, "And the angel cast his sickle into the earth and gathered in the vintage of the earth and cast it into the winepress, the great winepress of the wrath of God. And the winepress was trodden without the city; and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs." This seems to be a foreshadowing of the great battle of Armageddon.

The Fifteenth chapter need not detain us long. It is the Prelude properly speaking to the Visions of the Vials. First we see the Victors or Overcomers

standing by the Sea of Glass with the harps of God in their hands, singing the Song of Moses and the Lamb.

"Great and marvellous are thy works O Lord God Almighty. Just and true are thy ways thou King of the ages. Who shall not fear thee O Lord and glorify thy name? For thou only are holy; all nations shall come and worship before thee; for thy righteous acts have been made manifest."

The Temple is then opened and Seven Angels come forth clad in pure white garments with girdles of gold; to them are given the seven golden Vials filled with the wrath of God which they are to pour upon the earth.

2. *The Visions of the Vials.—Revelation, Chapter* 16.

The first four of these seven visions are similar to the corresponding visions announced by the Trumpeters of Heaven, which I have already commented upon. Four angels successively pour their Vials upon the earth, the sea, the rivers, and the sun. In the Vision of the Sea, as I have before observed, there is no figure corresponding to that of the Burning mountain, an indication, perhaps, that the day of Submarines is over. In the previous vision of the rivers and springs of water, they were made bitter and poisonous by the falling of the Star Wormwood; in this their waters are turned into blood. In the former vision the Sun was darkened; in this it scorches men with its heat—the judgments of God have become more severe and more personal

than before. As to the Moon and Stars no mention is made of them in the later vision. Perhaps the Stars have all fallen, and as for the Moon, our poor world has become so dark that its light can no longer be seen.

The Fifth Vial is poured out upon the Seat of the Beast and his kingdom is darkened. Rome the original "Seat of the Beast" may be indicated. Or it may be the city where he is now holding his court and exerting his influence and power. In either case the Beast is greatly weakened and seems almost to have disappeared from view. But he revives again and appears upon the scene ready for the fray as we shall see hereafter.

The Seventh Vision is in part at least a Prelude to the Fall of Babylon and will be referred to under that topic. The great Air Raid described in verse 21 may possibly be connected with the Judgment that falls upon the "Seat of the Beast." If so, some Capital City of Europe is to be destroyed or greatly damaged in this manner. Is it Rome? Is it Berlin? Is it Constantinople? Who can tell?

3. The Seventeenth Chapter which also precedes the Vision of Babylon's Fall consists of a series of Enigmas, which, if we can solve them, contain a great deal of history, mostly a forecasting of events still in the future. It may be regarded as a continuation of Chapters 12 and 13 which are also History in Enigma mostly of events of the past. In the first part of this chapter Babylon, and the Beast and the Harlot are so mixed up and blended together, just as

they are in the life of the world today, that one can hardly tell "which is which," as the saying goes. But in the end, Babylon comes out as at least the leading Figure. Her Name appears written upon the forehead of the "Woman riding upon the Beast" —*"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."* So I suppose it is Babylon the Apostle is chiefly intending to describe. Next is the Enigma, partially solved, of the Seven Heads and Ten Horns of the Beast, that is the old Roman Beast, and the *Prophecy of the Seventh Empire* which is to be considered hereafter. Finally in Enigma we have described the Judgment upon the Harlot before referred to and also a statement respecting Babylon whose Fall comes next in the prophetic order.

CHAPTER IX

THE FALL OF BABYLON

"And there followed another Angel saying Babylon is fallen, is fallen, that great City, because she made all nations drink of the wine of the wrath of her fornication."

The Proclamation of the Second Angel, Revelation 14:8.

WHAT is Babylon? This is one of the puzzling questions of the Revelation. Some say Babylon is *Rome.* I agree and nearly all expositors agree that Ancient Rome is the Type, but I do not agree that either Modern Rome or the Catholic Church is the Anti-type. Rome sat for the photograph so to speak but the picture has no resemblance to Rome of the present day. A recent commentator has expressed the thought by saying that "Mystery, Babylon" (Rev. 17:5) is Rome but not the Babylon that is to be destroyed. Others say that a great City is yet to be built on the site of Ancient Babylon and this is the city whose fall is predicted in the Revelation. I consider this hypothesis as needless and altogether improbable. Why should capitalists expend large sums of money in building up a great city in a short space of time on the site of Ancient Babylon? Bagdad only thirty miles away was a great city once, and it is again rising to importance as the terminus

of the European Railroad. Why build up a rival city against which would stand a prophetic threat of speedy and complete overthrow and destruction?

This hypothesis that Babylon is to be rebuilt is contrary to the ancient prophecies. Isaiah's prophecy is already fulfilled. The site of ancient Babylon is a desolate spot grown up in a tangled thicket where aquatic birds, "the cormorant and the bittern," have their haunts and wade in "pools of water." Jeremiah says emphatically and repeats it three times that it shall be "desolate forever," and the natural inference is that Babylon will never be rebuilt. A third reason for rejecting this hypothesis is that Babylon if rebuilt could not be a Maratime City. In the olden time small boats could sail up the Euphrates to its wharves, but as ocean commerce is now carried on it could never be the great seaport that is pictured in Rev. 18:17, 18 if the picture is of a city at all.

But why is it necessary to suppose that Babylon is a city in the literal sense? If a Beast in prophecy is an Empire and a Harlot a Church, why may not a City represent a Civilization? I believe that this is the case. In the first place Babylon stands for the Civilization of ancient Rome; then it is the Roman or pagan civilization, transferred and interwoven into the civilization of the present day. During the first months of the war, many articles were written on the "Collapse of Civilization" and some on the "Collapse of Christian Civilization." The idea being that a structure reared by centuries of toil and pains had collapsed in a moment like a punctured balloon

at the first onslaught of a recrudescent barbarism. Begging the pardon of the excellent gentleman who wrote these articles I totally deny that Christian Civilization has collapsed at all, for there was no such thing as Christian civilization in International relations. What collapsed were the weak restraints that Christian sentiment had tried to impose upon a civilization essentially Pagan. What is true of Internationalism is largely true of the whole structure of society. Some of the elements of the old civilization have been eliminated, others have been greatly modified. Many restraints of law and of custom have been imposed, and when we look at our modern civilization we proudly call it a Christian Civilization, but there are some parts of it that are no more modern or Christian than an old house is new because it has a fresh coat of paint. The foundations and framework of the old structure are the same as ever. As the Beast of today represents the Spirit of old Rome, surviving among the so-called Christian nations of Europe, so Babylon represents the Civilization of old Rome—the Pagan elements remaining in what we call Christian Civilization. In this sense, Babylon is one of the Destroyers of mankind. It must be destroyed, its wall and strongholds must fall before the Kingdom of God can come.

The last of the Seven Vials as I have before observed, may be regarded as a prelude to the Fall of Babylon. In this Vision we are told of a great Earthquake that shook Babylon to its foundations, and divided it into *Three Parts*. These three parts

of Babylon which are now more clearly disclosed than ever before, may be thus enumerated. 1. The Moral. 2. The Political and Social. 3. The Economical.

1. *The Great Moral Evils.*

The first part of Babylon has already suffered greatly from the onslaughts of Christianity, though some of its strongest walls and fortresses are still undemolished. Rev. Dr. Hillis some years ago called our attention to the fact that of the Eleven great Evils that led to the downfall of Rome, according to the Historian Gibbon, Eight had already been eliminated, or nearly so, from the civilized world. Within my own recollection two of the greater evils, Polygamy and Slavery, and two of the minor ones, Duelling and the Public Lottery, have almost totally disappeared. In some cases the process of elimination has been simply the growth of public sentiment, but this has generally been supplemented by Legislation, which cut out the cancer from the body politic as by a few sharp strokes of the knife. The law, however, was never effective until the public sentiment was back of it. In one instance, that of Slavery, Babylon fell with a great crash, as if shaken by an Earthquake—prophetic of the Fall that is yet to be. Just before the opening of the Civil War a group of men were discussing the impending troubles; many pessimistic views were expressed, especially in regard to Slavery, which some thought could never be destroyed and would always remain a menace to the nation.

An old negro preacher who had been listening to the conversation raised himself erect to his full height, and like one of the prophets of old with flashing eye and vibrant voice gave utterance to these words, "Brudders, don't you be afraid. Babylon is gwine to fall. Its just got to fall, the Bible says so." It was not long before the soldiers as they marched to the front were singing the new Battle Hymn of the Republic.

"Mine eyes have seen the glory of the Coming of the Lord
He is trampling out the vintage where the grapes of wrath were stored
He has loosed the fateful lightning of His terrible swift sword
His truth is marching on!"

Then came the Emancipation Proclamation and the Freedmen were singing:

"Babylon is falling! Babylon is falling!
And we're going to occupy the land!"

Yes Slavery fell although many thought this could never be, and there is no Evil so strongly intrenched that it cannot be destroyed also. "Babylon is gwine to fall; its just got to fall; the Bible says so."

One of the great outstanding Evils of recent days is the Liquor Traffic, but it does not take much of a prophet to foresee that its end is at hand. Twenty

years ago if the question was asked, when will Intemperance cease? When will the manufacture and sale of intoxicating drinks be suppressed, nine out of ten men would answer, 'Never! it cannot be; it is impossible.' Ever since the days of Noah, drunkenness has been fearfully prevalent in the world. The Reign of King Alcohol has been long and terrible. His victims have outnumbered those of the three great scourges of mankind, War, Famine and Pestilence, all combined. But his throne is tottering to its fall. Never have such heavy blows been rained upon it as in the last three years since the war began. Mankind are beginning to understand at last that if nations are to survive at all they must rid themselves of the curse of Drink, and that no halfway measures will avail. It is my expectation that before many years have passed we will be singing in triumph over the disappearance of this great evil and curse of mankind, "Babylon is fallen, is fallen! that great City whose merchandise was the bodies and souls of men!"

And then there is that other great Evil, greater perhaps than that of Drink, which we call the Social Evil. It may be that sexual impurity and sin will never wholly cease even in the Millennial days, until all the inhabitants of earth are Sealed of the Spirit as the spotless Bride of Christ. The worst form of this evil, however, that which we call White Slavery or commercialized vice, can and I believe will ere long be overcome and destroyed. This will be a long step toward the final goal. Then if the great Black Plague—the leprosy in the blood of

so great a part of the human race, can be stamped out, the walls of this Babylon will be pretty thoroughly demolished. This last is one of the most difficult problems that Science and Legislation and Christianity have to solve. But solved it must be or the nations will perish in their sin.

2. The Second Section of Babylon I have designated for want of a better phrase as the *Political and Social,* or the "Politico-Social" to speak in more scientific terms. There are two types of Government that are undemocratic and inimical to the Kingdom of God,—the Beast type and the Babylon type. The Government of Russia before the fall of the Czar was the worst modern example of the former; that of France before the Revolution, of the latter. It makes very little difference whether the imperial government of France under the reign of Louis XIV and Louis XV was tyrannical and autocratic, or mild and beneficent. The cruel oppressions and wrongs and outrages which the people suffered and which they resented were those inflicted by the nobility and aristocracy of France. They hated the monarchs, not as tyrants or autocrats, but because they were Aristocrats and heads of the Aristocracy. "Down with the Aristocrats! kill them! let not one of the hellish brood escape!" was the slogan of the Peasantry and Prolatariat in the Revolution. The Apostle John might have described the French Revolution, and possibly did describe it as "a great Earthquake" in which Babylon was shaken to its foundations "and a part of the City fell."

If Germany today is ruled by the Beast, England in large measure is, or has been, before the war, under the sway of Babylon, and the same thing is true for that matter of our own land. England boasts of her Democracy and joins with France and America and the regenerated Russia in the great crusade for the Triumph of Democracy in the earth. So far as mere government is concerned the boast is justifiable. The King of England may have influence in government, but he has no authority; he reigns but he does not rule. There was a time when England was ruled by her Aristocracy, but more and more the power has been transferred to the House of Commons until it has come to pass that practically the people of England do rule. It may be also admitted that England's Aristocracy as a class are the best type the world has ever produced. Still it remains true that the Aristocracy of England constitute a Caste or Class who by their prestige, their special privileges and the glamor of rank and title do possess an enormous and preponderating influence and power, both political and social. The King of England may not rule, but as the Head of the Aristocracy and the Established Church he is by no means a cipher. Allied with the Aristocracy are the men of large wealth, many of whom, even the rich Brewers who are doing so much to debase and destroy the people, are receiving patents of nobility. The result is that England up to the period of the war existed chiefly for the welfare and aggrandizement of her Upper Classes, while the great body of her people have been left to struggle up-

ward as best they could through many hindrances and discouragements. The comparison of England with Germany in this respect is very unfavorable to the former country. It is undeniable that from a material point of view at least Germany has sought the welfare of all her people rather than any particular class, and has been successful in this beyond any other nation. This is partly what the Germans mean when they insist upon the superiority of their "Kultur." We do not like their methods; we will not allow them to propagate their Kultur by overrunning the weaker nations, deporting their inhabitants and taking possession of their territory. Still there are some things in the German Kultur and some elements in the German character from which valuable lessons might be learned by other nations of the world.

A nation of the Babylon type is almost sure to develop a Church of the Babylon type, especially if it has a State Church as is the case in nearly all the nations of Europe. The Countess of Warwick has recently published a Book entitled, "The New Religion," which contains a strong indictment of the Established Church of England. She says, "In every phase and aspect of its work, the Church has found itself somewhere below the heights of each vital occasion; it has not taken a lead where it could follow one, or voiced the needs of the people where silence and a non-committal attitude could suffice. The heads of the Established Church, with one or two brilliant exceptions, do not know anything of the actualities of the world they live in;

they do not dare to know; their training has stereotyped their minds; the present state of the world has left them not only unprepared, but quite hopeless to cope with it. There is much to suggest that the Established Church is conserving its courage for the post-bellum task of preaching the old platitudes, and asking those who have seen war or suffered by it, to take them seriously. Peace has its massacres as well as war, and to most of these massacres, whether by drink, disease or poverty or vice, the Established Church has been a spectator, if the term can be applied to that which has eyes but sees not, ears but hears not, and a mouth in which most utterances are platitudinous." If this indictment be true, the Church of England has indeed become an Harlot of the Babylon type. In my humble opinion England will never be ready to receive the Kingdom of God until her Church is disestablished, and her Royalty and Autocracy are no more. Listen to the words of our King, "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them, *but it shall not be so among you.*" "Be not called 'Master' for one is your Master even Christ, *and all ye are brethren.*"

Let me quote as expressive of my own thought from a review of this book in the "Christian Work:"

"The Countess of Warwick has given us a striking revelation of the things that are going on in the world. To hear a great lady—bearer of a historic name, wearer of the ermine, mistress of a famous

castle among whose splendors of art many of us have walked wonderingly—talking as this great lady talked about dispensing with the services of those who 'ply the hereditary ruler's unnecessary trade,' about putting an end to the 'Exploitation of the many by the few,' about the call on the privileged classes to help the workers and sufferers of all kinds to take up a strong position and fight the forces that are making them ineffective as citizens —to hear a voice like this chanting the battle song of democracy from the heights of privilege is enough to make us see that He who said, 'I will overturn, overturn, overturn,' is getting in his work," Truly Babylon is falling, is falling, and Christ, the Conqueror is advancing on His victorious way to the Empire of the world.

3. The Third Part of Babylon is that which is variously called the *Economic,* the Commercial and Industrial System, or the Social Order of the World. This is the Citadel, the last to yield; its overthrow in some nations of the world at least may prove a catastrophe greater than has ever been witnessed before. It is this catastrophe which is described in the 18th Chapter of the Revelation which may be called the greatest Tragic Poem or prose-poem in any language. In form it is scarcely poetical though almost as much so as some of Walt Whitman's great poems or some of the ancient Hebrew poetry. But for vividness of description, intensity of coloring, boldness and sustained power in its flights of imagination it has scarcely a rival in all literature. When this Catastrophe shall occur we

do not know, except that a period of Reconstruction a Time of Evening Light precedes it after the close of the war. In my opinion it will occur somewhere in the next twenty-five or thirty years. That it will come quickly when it comes is indicated in the lamentation of the sea-faring men, "In one hour is she made desolate." There is no indication in this chapter by what agency the Fall of this Babylon is brought about, but from all the evidence I can discover in the conditions of society, in the way the people are thinking and putting forth their efforts, and in the slight intimations of the Prophetic Word, it seems to me very clear that the instrumentality employed will be *Socialism.* Prof. Rauschenbush in his important work on Christianizing the Social Order has pointed out to us that in this country at least the Family, the School, the Church, and the Government have in a good degree been Christianized already, but "Business" scarcely at all. Surely there is something fundamentally wrong in the very structure of the Social Order when we see a few gathering in and piling up useless millions of wealth, and revelling in luxury and more than barbaric splendor while millions of their fellow beings as deserving as themselves are down in the abyss or hanging over the verge of hopeless poverty. Richard Rombold upon the scaffold in England in 1685, said "I never could believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden." No it is not Providence, it is not the plan and purpose of God, or the Law of His Kingdom

wherein no such inequalities will exist. The offender is "Babylon the Great the Mother of harlots and abominations of the earth." Babylon whose choicest merchandise is the "bodies and souls of men." Babylon has filled the measure of her iniquity; her hour is at hand, and she must fall. Socialists believe that they have an infallible remedy for these long existing and almost intolerable conditions, which may be quickly and easily applied whenever they have sufficient strength to do so. If the whole Social Order were thus suddenly transformed the result would be about that which is pictured to us in this great Prophetic Tragedy. Let us listen now to the Voice which John heard speaking from Heaven.

"Fallen, fallen is Babylon the great, Come forth my people out of her that ye be not partakers of her sins, for her sins have reached unto heaven and God hath remembered her iniquities. How much soever she glorified herself and waxed wanton so much give her of torment and mourning. For she said in her heart I sit a queen and am no widow and shall in no wise see mourning. Therefore in one day shall her plagues come, death and mourning and famine; and she shall be utterly burned with fire for strong is the Lord who judged her. And the kings of the earth who committed fornication and lived wantonly with her shall weep and wail over her, standing afar off for the fear of her torment, and the merchants of the earth weep and mourn over her for no man buyeth their merchandise anymore—merchandise of gold and silver and precious stone,

and pearls and fine linen and scarlet—and wine and oil and fine flour, and wheat and cattle and sheep, and horses and chariots and bodies and souls of men. And every ship master, and such as gain their living by the sea stood afar off and cried as they looked upon the smoke of her burning saying—Woe, woe, the great city where all that had ships in the sea were made rich by reason of her costliness. For in one hour she is made desolate—And the voice of harpers and minstrels shall be heard no more in thee —and the light of a lamp shall shine no more in thee —and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints and of all that have been slain upon the earth."

After these things I heard a great voice of a great multitude in Heaven, saying:

"Hallelujah; salvation and glory and power belong to our God; for true and righteous are His judgment for He hath judged the great Harlot that corrupted the earth with her fornication and avenged the blood of His servants at her hand. And a second time they say Hallelujah! and her smoke goeth up forever and ever."

How widespread will be this great Catastrophe we cannot foresee. It may be confined to Europe and Eastern Asia, possibly to those lands afterwards leagued together to form the Seventh Empire. But surely the warning once given to the rulers of the earth and little heeded by them is very much in or-

der at this time here in our own land "Be wise now therefore ye kings of finance, be instructed ye great Corporations of the earth. Serve the Lord with fear (and man with wisdom and justice) and rejoice with trembling. Kiss the Son (be reconciled to Jesus Christ and the rules of His Kingdom) lest He be angry with you and ye perish from the way when His wrath is kindled but a little." Unless you mend your ways your doom is at hand, and with it will come disaster to multitudes who are guiltless, and sorrow and trouble to the whole land. I trust that our nation and many other nations also will be wise enough to foresee and forestall the impending Crash of Babylon's Fall by *Christianizing* the Social State.

As to *Socialism*. It may be that the splendid dreams of Bellamy and of Karl Marx will furnish us an outline of the Kingdom of Christ in its outward material form. But one thing I am sure of whatever the form it must have a spirit and that spirit must be the Spirit of Christ. Socialism can never be a permanent success unless Socialists themselves are born again and baptized with the spirit of our Lord. A godless Socialism, a body with out a spirit, will only bring ruin and disaster to mankind. That such will be the temporary result of the Fall of Babylon seems to be foreshadowed in the prophecies we shall next consider.

CHAPTER X

THE REIGN OF ANTICHRIST

THE word "Antichrist" means one who is opposed or antagonistic to Christ. The word itself is found only in the first and second Epistles of John where it is repeated several times. In 2 Thessalonians 2:1-12, which is probably the most important of all the Prophecies concerning the Antichrist, he is called the "Man of Sin," the "Son of Perdition," and the wicked or "Lawless" one. In the Book of the Revelation he is known as the False Prophet, and is not mentioned until we reach the 16th Chapter. The Reign of Antichrist begins after the Fall of Babylon, probably very soon after that event and continues until the Final Coming of our Lord Jesus Christ. The subject of this chapter will be dealt with under the following topics: The Doctrine of Antichrist, The Many Antichrists, The Man of Sin or the False Prophet, and the Great Tribulation. There are several other topics that belong to the same period of time: The Coming of the Bridegroom and the Marriage Supper of the Lamb, the Seventh Empire, the Glorious Appearing of Jesus Christ and the Battle of Armageddon, but these will be considered in separate chapters.

1. *The Doctrine of Antichrist.*

"Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh

is of God; and every spirit that confesseth not Jesus is not of God; and this is the spirit of the Antichrist whereof ye have heard that it cometh, and now it is in the world already." *I John* 4:2, 3.

Some one has said that what one generation believes the next generation practices. That is often true. A generation ago the materialistic philosophy was taught and accepted by multitudes of people. The result today is the craze for wealth and material possessions in this country and England, and in Germany the craze for conquest and mastery over other nations. Often, however, the seed-sowing of opinions and the harvest of deeds are not separated by the space of a generation. The seed may spring up and mature in a very short space of time, or on the other hand it may lie dormant for several generations and then at last it may germinate and grow in the field of human activity. The law is a general one, "As a man thinketh in his heart so is he." As a nation, or race, or class of people believe, so in course of time they will be. We see from this the great importance of right beliefs and of right education of our youth. We see also the relation of this topic to the general subject of this chapter. As the Doctrine of the Kingdom is the seed of the Kingdom of Christ, so the Doctrine of Antichrist is the seed of his kingdom in a very important sense.

As early as the days of the Apostle John there were many Antichrists and there was a Doctrine of Antichrist in an elementary form. Every man who was ruled by the Spirit of God, John says, held a certain belief; every man who had the spirit of

Antichrist held the opposite, and the result was that the second man sooner or later withdrew from the company of believers and took his place with the opposers of Christianity. This distinctive belief was that Jesus Christ had come in the flesh or as John puts it in his Gospel, that the Word or the eternal Christ was "made flesh and dwelt among us." Those who believed this were Christians, those who did not were Antichrists. There were two forms of this disbelief. Some believed in the Man Jesus, but did not believe that he was anything more than a man. Others believed in a Divine Christ but did not believe that he had ever been clothed in flesh and blood, in other words that the physical personality of the Christ was unreal, a mere delusion of the senses. This was the Gnostic form of the Doctrine of Antichrist.

Ever since the days of the Apostle these Doctrines of Antichrist have been in the world. The Gnostic idea of the unreality of matter and of the physical body has been made the basis of many systems of philosophy, but these have seldom been taken seriously enough except by a few, to be called distinctively Antichristian. Not so, however, with the denial of the preexistence and Deity of Jesus Christ. The Doctrine of Antichrist is not so simple now as it was in John's day. About fifty years ago a system of philosophy was put forth in Germany which in all probability will form the basis of the Antichrist doctrine in its final and more elaborate form. Friedrich Nietzsche, the author of this philosophy, was the son of a Lutheran min-

ister. In youth he was a devout believer and a very ardent and enthusiastic student. He became a distinguished scholar, especially in philosophy and in the Greek literature and history, and while still a young man was perhaps the best qualified man in all Germany to fill a professorship in either of these departments. As a writer he is generally conceded to be the greatest master of style Germany has ever produced, superior even to Goethe. He especially excelled in the power of illustration. Some simile or metaphor or historical allusion was always ready at his command, and it was always apt, and always made his thought clear and luminous. There seemed to be a touch of insanity about the man from the first. There were times when he seemed to be lifted up in an ecstasy of joy that was almost superhuman, and there were times when he was so filled with despair and rage and hate as to be a terror to his best friends. In his latter years he was a physical and mental wreck, although there were some lucid intervals when something of his former power would return.

The gist of the Nietzschian Philosophy is expressed in the two phrases "The Super-man" and "the Will to Power." In early life he had become greatly enamored with certain men among the Ancient Greeks, a dozen perhaps in all, and it seemed to him that these men were of far more value to Greece and to the world than hundreds of thousands of the common herd. For example: ten thousand men may have perished in the Siege of Troy, but no one cares anything for them; what matters it since it gave to

us the Illiad; one Homer is worth far more than the thousands of the slain. So in every age the Super-men are the only ones worth considering. And the Super-man must become such by the Will to Power. He must be ruthless. He must trample his way to the heights over all considerations of humanity or morality. Every inferior personality must bend and bow to him. The world is eagerly waiting for his appearing and his triumphant progress. No glory that mankind can attain is to be compared with the glory reflected in his career. N. P. Willis has expressed a similar idea in his *Parrhasius*. The great artist is painting his famous picture of "Prometheus Bound" and is torturing an old man a captive and slave who serves as his model.

"Pity thee! so I do.
I pity the dumb victim at the altar.
But does the robed priest for his pity falter?
I'd rack thee, though I knew
A thousand lives were perishing in thine.
What were ten thousand to a fame like mine?"

You say this is nothing new. That may be; but Nietzsche has taken the old ideas and exalted them into a sort of Philosophy, and made them interesting and attractive by his clear and brilliant style.

Nietzsche was well aware and freely acknowledged that this was the Philosophy of Antichrist. It cost him a hard struggle at first to break with Jesus Christ, and then a still harder struggle to break with Martin Luther whom he regarded as still the Ger-

man Super-man in religion. But at length the die was cast and throwing all fear and caution to the winds he plunged into the fray and gave forth his views to the world.

From the theological side the modern Doctrine of Antichrist has never been frankly and openly stated from lack of courage in those who hold it. Nietzsche had two distinguished friends, Richard Wagner, the great musician, and Ritschl who has been called the Father of the modern views of the Bible. Ofter he dreamed of a new era in which he should be accredited as the Philosopher, Ritschl as the Theologian and Wagner as the arbiter in Music and Art. But his friends gave him little encouragement or help in the propagation of his doctrines. Both these men held that while religion was not at all necessary to them, it was a necessity to the common people and they must not be robbed of it; and as for Richard Wagner his plans could not be carried out at all except by the co-operation and favor of a large number of the German people. During the lifetime of Nietzsche, his influence was limited and his writings were little known outside a rather narrow circle. But soon afterwards Treischke a Professor of History and a brilliant and popular lecturer began to apply the Philosophy of Nietzsche to the whole German People. They were the Supermen, the superior race, whose mission it was to dominate and rule and impose their kultur on all the world, ruthlessly, by war and bloodshed if there was no other way. Then followed the long campaign of education in which these ideas were in-

stilled in the mind of the children and youth and every German from the highest to the lowest devoted himself to making real by every device and every effort in his power that splendid dream of the greatness and power of the German people. Now the writings of Nietzsche are eagerly devoured; it is said that a copy of his "Zathrusta" is in the pocket of nearly every officer of the German army. The seed has been sown already, it is bearing its fruit; no doubt it will be the prominent influence in bringing about the Reign of the Antichrist.

The Doctrine of Antichrist as it is held today is a co-ordination of the teachings of the two friends of a half century ago, Ritschl and Nietzsche. Of course its essence is the old denial that Jesus Christ has come in the flesh. And it would also include the following particulars.

We have no authentic record of the Life of Jesus. The four Gospels are the record of opinions that prevailed, and stories that were told about Jesus in the Second and Third Centuries.

Jesus was a good man and a great reformer, but he was only a man. After his death he was so idolized by his followers, that in course of time they worshipped him as the Son of God.

Jesus is not the Christ, and therefore he will never come again, as Christians say, to rule the world.

Jesus belongs to the past, and his teachings for the most part are out of date. The Super-man of the future will be a very different sort of man and his doctrine will be very different from that of

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Jesus.

Jesus was the Super-man of a former age. It was right that he should be worshipped and obeyed. So when the Super-man of the future appears it is right that he should be worshipped, and he must be obeyed.

Christianity has its Philosophy of the Super-man which is diametrically opposed in every particular to the doctrine of Antichrist. The last struggle between the forces of light and of darkness, between the powers of Heaven and Hell, will be waged over these two opposing doctrines. It will become, however, exceedingly personal. On the one side will be Jesus Christ and His Bride, the great Army of those who are chosen and called and faithful; on the other the personal Antichrist and the forces of his Empire. The struggle will not be very long and in the end Jesus Christ will be the Victor, but it will plunge the world, for a time, into the blackest and most awful Night that has ever fallen upon it. But when the conflict is over and the wreckage has been cleared away, and the Judgments of God are complete there will dawn upon the earth the most glorious day of all the ages, the Sabbath Rest of the People of God.

2. *The many Antichrists and the Antichrist who is to come.*

"Little children it is the last time: and as ye have heard that Antichrist shall come, even now there are many antichrists." 1 John 2:18.

Every one who disbelieves in Christ and antagon-

izes him is an Antichrist, therefore as John says there were many Antichrists in his day, and there have been many in the world ever since. Some of them have been conspicuous as persecutors and have slain or put to death thousands of Christian Martyrs. Among the many Antichrists some may be selected as types of the Antichrist who is to come, but not the Antichrist himself. If any one tells me that Nero or Napoleon Bonaparte or Kaiser William is the Antichrist, I say No! But each of these men is typical in important respects, of the Antichrist, and I suppose if we were to combine together the characteristic traits and ambitions and activities of these three men we might obtain a pretty good composite picture of the Antichrist who is to come. For history is prophetic as well as the Written Word.

Nearly all the commentators on the Apocalypse hold the view that the second Beast of Revelation 13:11-18 is the Antichrist. But you might as well say that Rome was Nero, or that Germany is Emperor William. The Beast and the False Prophet very much resemble one another; their characteristics and their aims are very similar. They are friends and allies; they fight together and perish together at Armageddon; but they are not one and the same.

The only character sketch of the Antichrist given us in prophecy, is by Paul in 2 Thessalonians 2:1-12, and this is also the principal source of information respecting his policy and his activities. I can do no better than to give Paul's description without

comment. Paul is warning the disciples at Thessalonica that they are not to infer from anything he has said or written that the "Day of the Lord" is just at hand.

"Let no man beguile you in any wise; for it will not be except there come first a falling away, and the Man of Sin be revealed, the Son of Perdition who opposeth and exalteth himself against all that is called God or worshipped; so that he sits in the Temple of God setting himself forth as God—for the mystery of lawlessness doth already work, only One restraineth now until he shall be taken out of the way. And then shall be revealed that 'Lawless One' whom the Lord Jesus shall slay with the breath of His mouth and bring to naught by the manifestation of His coming—even he whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth that they might be saved." I will only say here that it is plainly indicated in this prophecy that the False Prophet or coming Antichrist is not a mere doctrine or 'Zeitgeist' like the second Beast, but a real living Man of flesh and blood. He will be a real man like Napoleon and will most resemble him in his great genius, and power of leadership. As a ruthless persecutor and destroyer of Christians he will most resemble Nero, and in his preposterous claims to be the divinely ordained Super-man of the whole world, the Kaiser is his nearest prototype.

3. *The Great Tribulation.*

"Who are these that are arrayed in white robes and whence came they?—these are they that come out of the Great Tribulation, and they washed their robes and made them white in the blood of the Lamb." Rev. 7:13, 14.

John gives no explanation here of what he means by the great Tribulation, but he had no need to do so for our Lord had already foretold that there was coming a time when his followers would be like the wheat that was being threshed by the "Tribulum" the ancient threshing-machine—a time of persecution and trouble so severe and terrible that "except those days had been shortened no flesh would have been saved." "For then shall be great tribulation such as hath not been since the beginning of the world." (Matt. 24:21, 22). The Seventh Chapter of the Revelation is a Foregleam of two scenes in Heaven in the second of which the Martyrs and Sufferers of this time of the Great Tribulation receive their honors and rewards. What concerns us now is the vast number of these sufferers—"a great multitude whom no man can number" coming out from the "Great Tribulation."

There is some difference of opinion regarding this period whether it begins with the Opening of the Seals or with the Coming of the Antichrist. Undoubtedly the period of the War has been a time of very great tribulation and distress. But the general opinion is that the Great Tribulation of Prophecy is the period of the Reign of Antichrist. In the Seventh Chapter of the Revelation and in the

Prophecies of our Lord concerning this time it seems to be indicated that Christians are the principal sufferers. Many are killed, many are tortured or imprisoned, many suffer from hunger and cold and want of needful clothing. As we read these prophecies, many questions arise in our minds. "Why is all this? Why does the anger of the Antichrist rage so furiously against the followers of Christ? And back of this How did the Antichrist attain such power? Why did the nations submit to his authority? How widely extended will His Kingdom be? Will it cover the whole earth or only a limited portion, and if the latter what portion will it be?"

Let us deal with the last question first—"Will the Kingdom of Antichrist ever extend over the whole world?" I do not believe that it will. Of course we must bear in mind that this is the darkest hour in the age long conflict between Christ and Antichrist when for a time Christ seems to be defeated and driven from His Kingdom and the Usurper is on the Throne. No doubt Antichrist will have his friends and followers in every land, but I do not think he will gain the ascendency in all the nations. The United States for example could not serve as the Guardian of the Bride if she was under his baleful power, and I think that Canada, Australia and the South America Republics will stand faithfully by the United States in the fulfilment of that great trust. The nations of the Far East, China, Japan, India and others, judging from the intimations of prophecy will be in open hostility to the Antichrist. Then England, France and Italy will not come un-

der his sway: at least they will not be among the nations forming the Seventh Empire. It seems probable then that the Kingdom of Antichrist will cover the territory which the Germans call "Mittel Europa" including Germany, Autria, the Balkan States and Turkey with the addition of Russia.

Why and how does the Antichrist acquire so great power and Jesus Christ suffer so great a defeat?

The only reason assigned in Prophecy is the Apostacy preceding his Reign, "There must come a 'falling away' first and then the Man of Sin shall be revealed."

This "falling away" may be accounted for in part as a reaction from the great Revivals of the preceding period. In every great religious movement many persons are swept along with the tide. They have no genuine religious experience but follow with the multiude. The seed is sown and springs up quickly but has no depth of root and when the sun arises with scorching heat, when persecution or temptations assail them, they quickly wither away. Or when the shadows of night are falling, when the church relaxes its activity and its emotional zeal, their faith is darkened and they slip away from their first love. Another cause is the Doctrine of Antichrist. For example; in some lands Business and Industry may become Christianized so that it will not be necessary to transform the Social System by a popular uprising. Suppose for example in these United States the capitalists and merchants and employers of labor should agree together to adopt and act in accordance with two great laws of the King-

dom. First "We are God's Stewards, whatever resources of wealth or power He has entrusted to us will be used for the common good." Second "Greatness in His Kingdom is only by Service We will not grasp but serve." But the time of "Falling away" has come; some of these men begin to weaken, and to say in their hearts "I thought Christ was coming soon, but the signs of His Coming are growing less; perhaps he will never come; perhaps I am a fool" and they go back to their old ways of grasping and greed and selfish luxury. This is exactly what will happen in the time of the Great Apostacy. Jesus says "But if that servant shall say in his heart —My Lord delayeth His coming: and shall begin to smite his fellow servants and to eat and drink and be drunken; the Lord of that servant shall come in a day when He looketh not for Him and in an hour when he is not aware and shall cut him asunder and appoint his portion with the hypocrites." (Matt. 24:48-51). In every time of religious declension the Doctrine of Antichrist in various forms gets in its work. In every land and every walk of life many will thus fall away and perish.

Another Reason why the Antichrist will attain to such power, is that an extraordinary *Opportunity* will be afforded to such a man by the Fall of Babylon or the sudden upheavel and transformation of the Social State.

What is the chief peril of Socialism? Some say that it lies in its Altruism. That men will not put forth their best efforts for the common good, as they will for their own selfish interest, and slackers will

be multiplied. I think, this peril has been exaggerated for Socialism has its strong appeal to an enlightened self interest. There is, however, a peril in this direction. I doubt very much if a Socialistic System will ever work until men are born again and baptized into the spirit of Christ which is the spirit of unselfish service. But after all no system of Government will work if Christ is not in the lead. In the Kingdom of Christ whatever form it may assume there will be little trouble from this source. There will be a few slackers at first but they will be soon discovered and cast out into the "Outer Darkness." (See Matt. 25:30).

But the principal peril of Socialism, especially at its first introduction will lie in its leadership. Where Babylon falls, where the entire economic system of a country is suddenly transformed as the result of a popular uprising there is likely to be for a time a chaotic state of affairs which neither the theorists nor the revoutionary leaders are able to handle. This is the opportunity for a man of genius to make himself master of the situation. Just as the chaos in France after the Revolution afforded an unusual opportunity to Napoleon. A man of tremendous will power and consummate ability and with a genius for organization, might easily get all the lines in his hands and gain the control and mastery of the whole Social System over a wide extent of country. If he chanced to be a wicked and unscrupulous man of inordinate ambition and lust for power how terrible might be the result. Having control of all material resources and supervision of all employ-

ments and occupations, he would have in his hands a mightier engine of cruel oppression than the most autocratic Emperor or tyrant ever possessed. And all this so far as I can discover is just what is going to come to pass in the not distant future.

But why should the Antichrist even if he is a wicked and unscrupulous tyrant, be so incensed against the Christians that he will seek to crush and destroy them in all his dominions? The answer to this question is given us in the Prophecies.

First we have the prediction in Revelation 17:16 to which I have before referred. It is said that the Ten "Horns" or nations will hate the Harlot and strip her of her possessions and burn her with fire. The Harlot church evidently has incurred the enmity of the people by taking sides with their oppressors during the disturbances that precede the Fall of Babylon. So bitter is the feeling thus engendered that they take from her all her wealth and power, leaving her naked and bare and practically putting an end to her existence. This does not mean that all professed Christians or even the majority of them have arrayed themselves with the rich and powerful against the interests of the people. Many of them including all the "Sealed" have heard the warning cry "Come forth from Babylon, my people that ye be not partaker of her sins and receive not of her plagues, for her sins have reached even unto heaven and God hath requited her iniquities." Still a certain degree of odium will be attached to all Christians on account of the hostile attitude and activity of the Harlot Church and the

judgments that have fallen upon her. Many on this account will fall away and renounce their Christian faith, but a great multitude will remain true as the followers of Jesus Christ.

But the principal cause of the terrible persecution is suggested in 2 Thessalonians 2:3, 4. The Antichrist, that great Enemy of God and man, in his impiety and arrogance, sets himself up as an object of worship forbidding all worship, public or private of any other being or object but himself. He claims perhaps to be the Christ returned to earth or to take the place of a Christ who will never return. The masses of the people are deceived and yield to his demands. But the "Elect" are not deceived. They know that this monster is not, cannot be their Christ and they will not bow down to him nor worship him. Then follows a carnival of slaughter and cruel oppression such as the world had never seen before and could not long endure. Every where his agents and henchmen go, poisoning and corrupting the minds of men, and in his own dominions there are wholesale massacres and murders, and many more are robbed of their possessions, imprisoned and tortured and made to suffer all manner of indignities and cruel wrongs. I shall not attempt further to describe to you the horrors of this Dreadful Night of the Great Tribulation or to number the victims of the diabolical cruelty of the Man of Sin and will close this section as I began it with the splendid vision of these poor sufferers of earth after they have passed on to the eternal joy and rewards of Heaven.

"After this I looked and lo! a great multitude whom no man could number of all nations and kindreds and people and tongues stood before the throne and before the Lamb clothed in white robes and palms in their hands— and one of the Elders answered me saying Who are these arrayed in white robes and whence came they? And I said unto him, Sir, thou knowest. And he said to me. These are they that have come out of the Great Tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God—they shall hunger no more neither thirst any more—for the Lamb in the midst of the throne shall be their Shepherd and shall lead them unto fountains of waters of life, and God shall wipe away all tears from their eyes."

CHAPTER XI

THE COMING OF THE BRIDEGROOM AND THE MARRIAGE SUPPER OF THE LAMB

"At midnight there was a cry, Behold the Bridegroom! come ye forth to meet Him!"—MATTHEW 25:6.

THE story is told of a pioneer preacher in the Tennessee mountain region that he commenced his discourse one day after this fashion "My sermon this morning is divided into three parts; the first part no one can understand but myself; the second part some of you can understand and some cannot; but the third part everybody can understand." What we are accustomed to call the Second Coming of Christ is in three Stages. In the first stage He is wholly unseen by mortal eyes; in the second He is seen by His Bride alone; in the third He comes openly and visibly and "every eye shall see Him" Jesus said "Ye know not when the Master of the House cometh at evening or at midnight or at the cock crowing or in the morning." Here He indicates perhaps the times of His Coming in its three stages. He comes unseen at the evening hour; He comes to His Bride at midnight; His public coming is at the Cock crowing, the earliest glimmering of the morning light. I suppose in a certain sense there have been many "Comings" of the Son of God. He came many times to Saints of old as

the "Angel of the Covenant" and walked and talked with them. He came also unseen at the Destruction of Jerusalem. But there are two Comings of our Lord that are distinguished from all the rest as His First and Second *Advent,* and that which distinguishes them is the fact that in these two instances and these alone He leaves His throne in the skies and comes to sojourn upon the earth. Peter in his sermon on the Day of Pentecost applies to Him the words of David. "Jehovah said unto my Lord, sit thou upon my right hand until I make thy foes the footstool of thy feet." And the Author of the Epistle to the Hebrews affirms more definitely "This man when He had offered one sacrifice for sins forever, *sat down* on the right hand of God, henceforth *expecting* until His enemies be made His footstool." Yet we are not to infer that Jesus has been sitting serenely upon His throne all these years. The Martyr Stephen when "He saw his Master in the sky and called on Him to save," cried out: "I see Jesus *standing* on the right hand of God!" How could He sit still when this beloved and faithful man in mortal agony was crying to Him for help? I often think of Jesus as rising from His throne, and going out and leaning over the battlements of Heaven to direct His angels in their swift flight to minister to His people in their distress and need. But nineteen Centuries ago He *left* His Throne and laid aside His royal robes and kingly crown to come to our earth as the Redeemer of mankind—to be born as a little babe and to live among us in His humiliation for thirty-three years. And now at the

end of the Age He comes again—not in lowly form but with a Crown upon His brow and a Name embroidered on His "Raiment dipped in blood"—"King of kings and Lord of lords."

The word "Coming" so often used in the English Versions of the New Testament is a translation of the Greek παρουσία which means "Presence" as well as "Coming." When we say that Jesus has come—that He came with the Breaking of the Seals, we mean that He is *here*—that this is the time of the Unseen Presence of Christ upon the earth. But you say was not Christ present with us before? Did He not say "Lo! I am with you always"—all the days and all the hours—"unto the end of the Age?" Did He not say "where two or three are gathered together there am I?" Yes, but He was present hitherto by His Spirit—now He is present though unseen in His own person. It seems to me, now that our Lord has really come again to earth though unseen, many of us will come to know Him better and understand His will as never before; and that we shall feel the thrill of His touch in our lives, and the consciousness of His presence with us shall become so intense and vivid that it will seem at times as if He must break through the veil as He will by and by, and let us see His face and hear with our mortal ears the music of His voice. To me this Unseen Coming of the Lord is the most attractive part of His Second Advent. Others dwell with greater delight upon His Coming as the Bridegroom. Perhaps I might also if I were a younger man, but before He thus comes if I

mistake not I shall be in a world where I could see Him face to face if He should not come to earth at all. And so the sweetest and holiest thought that fills my mind is this—that Jesus Himself is *here.* And I keep repeating it over and over again "Jesus *has* come, He is *here.*"

The Subject of this Chapter is the *Second Stage* of the Coming of Christ—His Coming as the *Bridegroom.*

The term "Bridegroom" as applied to our Lord is not employed for the first time in the Parable of the Virgins. John the Baptist emphasizing the fact that he himself was the Fore-runner and not the Christ said, "He that hath the Bride is the Bridegroom, but the Friend of the Bridegroom who stands by and hears his voice, rejoiceth greatly: this my joy therefore is fulfilled." Jesus defending His disciples for their neglect to observe the Jewish fasts, said "Can the children of the bride-chamber mourn as long as the Bride is with them? But the days will come when the Bridegroom shall be taken away from them and then shall they fast." He also spoke a parable of a Royal Wedding in which He himself is supposed to be represented as the Bridegroom.

Nearly all expositors who hold the Pre-millenial view of the Second Advent associate with the coming of Christ as Bridegroom what is called the "Rapture of the Church," "Rapture" being used in the nearly obsolete sense of *"Seizure."* The idea is that when the Bridegroom comes, the Church is suddenly "Snatched away" to some Heavenly region where her marriage is celebrated with

her Lord. After an absence of three and a half years, they return together to take possession of their Kingdom. This doctrine has given rise to many imaginary situations and scenes of a highly dramatic character. I once heard Harry Morehouse preach on the Second Coming in a large church building that was crowded to the doors. Taking out his watch in the midst of his sermon he said "It is now twenty minutes of four. In five or ten minutes the Lord Jesus may come." He then went on to describe what would happen if He came. "My voice will suddenly cease and you will not see me in this pulpit for I have vanished. The man or woman seated by your side is also gone as you will soon discover. Looking around you will see many vacant seats, although no one has gone out of the doors. Who are the missing ones? You will recall them to mind as the most devoted and faithful Christian men and women you know. Presently some one raises the despairing cry 'Jesus Christ has come and we are left behind.' Others begin to pray, 'Lord, Lord, open to us!' But there comes back the dreadful voice 'Too late! too late! the Door is shut! Verily I say unto you I know you not. Watch therefore for ye know neither the day nor the hour wherein the son of man cometh'." One writer pictures the consternation that ensues in various homes as the inmates awaken and find that the dear mother, the faithful maid or the good brother who was "so different" from the gay and worldly sisters is missing. After searching in vain all over the house and grounds, they go out upon the streets,

only to discover that a great many other people are out upon the same quest. By and by the mystery is solved—The Lord has come and taken His loved ones with Him. These stories are interesting and thrilling, but are they true? Is there to be such a "Rapture of the Church" as they would indicate? The doctrine is based almost wholly upon three passages of Scripture, Revelation 12:14,1 Thessalonians 4:15, 16, and Matthew 24:39-41. The first of these describes the Flight of the Bride to America and has no reference to the supposed "Snatching up" of the Bride into Heaven. As to the passage in Thessalonians it certainly does describe a "Rapture of the Church," but it is not at the Coming of the Bridegroom, for the First Resurrection does not occur until several years later (Revelation 20:5, 6) therefore the Ressurection of the "dead in Christ" cannot be at the Coming of the Bridegroom. The passage in Thessalonians reads as follows: "I would not have you ignorant brethren concerning them that fall asleep; that ye sorrow not even as the rest who have no hope; for if we believe that Jesus died and rose again even so them also which sleep in Jesus shall God bring with Him. For this I say unto you by the word of the Lord that we that are alive and remain unto the Coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God and the Dead in Christ shall rise first. Then we that are alive and are left shall together with them be caught up in

the clouds to meet the Lord in the air and so shall we ever be with the Lord." According to the theory in question after this occurs there is an Absence of three and a half years, when the Lord returns and executes a series of Judgments which must consume considerable time, and then there is a Resurrection of which John says distinctly "This is the *First* Resurrection." Why not drop altogether the untenable theory of a Resurrection and Rapture of the Church at the Coming of the Bridegroom? The language of our Lord in His Discourse on future things is even less decisive. "Two men shall be in the field—two women grinding at the mill—two persons sleeping in one bed—one shall be taken, the other left—*Where* Lord? Wheresoever the carcass is there will also the Vultures be gathered together." This on the face of it does not look like a snatching up of the Church into Heaven, but rather like a "Seizure" by the persecuting powers, acting in a capricious manner. This theory of the Rapture of the Church is not only without foundation but it has lost its appeal as I believe to the Saints of God. In these days when the choicest young manhood of the nations are facing hardships and dangers the most extreme for liberty and democracy for country and for humanity, God's elect no longer desire to be removed from the scene of conflict at the time of the greatest emergency and peril. As for myself I would rather be at the battle front, suffering and dying perhaps for the name of Christ, than to be sitting at a Marriage Feast for three years and a half in the safe and sheltered regions of the Blest.

The Coming of the Bridegroom will be a gleam of light in the darkest hour of the darkest night that has ever fallen upon the world. "At *Midnight* a cry was heard Behold the Bridegroom Cometh." We may compare the Coming of the Bridegroom with the Interviews which Jesus held with his disciples after His Resurrection. When He was arrested in Gethsemane he said to his captors "This is your Hour and the Power of Darkness" and after He was dead and laid in the tomb it seemed to the disciples as if that Darkness had so closed in upon them that they should never see the light any more. But He came forth from the tomb, and according to His promise He came again to them, and their hearts rejoiced when they saw their Lord. So it will be when He comes again as the Bridegroom to His chosen Bride. He has written her letters of counsel and of love by the hand of Apostles and their companions; He has sent Her many tender messages by His chosen servants in every age, but at last He comes *Himself* and sits down beside her, and talks with her, and she *sees* Him again face to face. I believe, that when the Bridegroom comes He will thus hold Interviews with His people wherever they are in all the World as He did with His disciples during the forty days after His Resurrection and before His Ascension to Heaven. No doubt He will give them warning of special perils and how they may escape from them, and will comfort them with the assurance that the time of Tribulation will not be long—that He will be back again with legions of angels, to overcome all their foes

and destroy them that destroy the world. But best of all they *see Him* and their hearts rejoice, and their joy no man shall take from them. At this stage of His Coming He will be seen only by His people: the world will see Him not.

2. *The Marriage Supper of the Lamb.*

"And I heard as it were the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying Allelulia! for the Lord God Omnipotent reigneth! Let us be glad and rejoice and give honor to Him, for the Marriage of the Lamb is come and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteous acts of saints. And He saith unto me Write: Blessed are they who are called to the Marriage Supper of the Lamb." Revelation 19:6-9. This Proclamation follows immediately after the Chorus of joy over the Fall of Babylon, so I suppose it is not very long after that event.

Where is the Marriage Supper to be celebrated? Many would answer *"In Heaven"* and with this I heartily agree. No Rapture of the Church is needed other than that which the Antichrist provides. The Saints of earth will be passing continually in countless throngs to Heaven out of the Great Tribulation, and I suppose the Feast will be in progress there continuously for the benefit of these new comers up to the time when Christ is ready to return with His Bride to their earthy Kingdom. We are

always at liberty to let our imagination run riot in picturing the joys and glories of Heaven, for the reality is so much beyond our poor conception that we cannot easily go wrong. But in this case I forbear, as the theme however attractive is beyond the scope of my present inquiry. I rest contented with the simplest statement that the Marriage Supper of the Lamb is to be celebrated in Heaven.

But not in Heaven *alone*. In our Lord's Parable of the Royal Wedding (Matthew 22:1-14) we are told that a man came in not having on a Wedding Garment. Now that would be impossible in Heaven for there is no such man there, neither are there any people in the streets of the Heavenly City or the highways round about that resemble some of those to whom the invitations are given. In speaking of an earthly scene forshadowed in prophecy we should not let our imagination run riot, but should restrain it somewhat and keep within the limits of that which is revealed even though the picture is incomplete.

One feature of the picture stands out distinctly above all others, and that is the Coming of the Bridegroom is a Crisis in the life history of a great many persons. There are many, very many who are Friends of the Bridegroom and Companions of the Bride who are not ready as she is ready, to enter in with Him to the Marriage. I do not mean by this that they are not saved and will not go to Heaven when they die. But they are not Sealed or consecrated to God, they are not clothed like the Bride in white linen as Priests unto God; their

lights are dimly burning, but they have no reservoir of holy oil in their secret hearts. The Coming of the Bridegroom is their last opportunity. If not ready then the Door is shut and they are left in the outer darkness. But you say what difference does this make if I only reach Heaven at last? A vast difference; for one thing you will have no part in the First Resurrection. Not being of the Bride, you will not sit with Him in His throne when He comes in His glory and all the holy angels with Him. I may not understand it very well, but I am sure that it is a very critical time when the Bridegroom comes and the door is shut. "Blessed are they who are called to the Marriage Supper of the Lamb." "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Another thing that is revealed in connection with the Marriage Feast here upon the earth, is that the observance of one of the Ordinances of the Church has now come to an end. When Jesus instituted the Lord's Supper as we call it, He said, "Do this in remembrance of me," . . . "as oft as ye eat this bread and drink this cup ye do show the Lords' death until He come." This Holy Communion of the Body and Blood of our Lord Christ has meant a great deal to His people through all these centuries, and many, many precious and sacred seasons have they enjoyed as they sat together at His Table. But after all this feast was in memory of our *Dying* Lord—to the Bride it was the Feast of her Espousal to her *absent* Lord. But at last He

comes again and the feast is transformed—it is now the Marriage Supper of the Lamb. It is very much as if a family, one of whose number was in the trenches in France and was reported killed, should agree to meet around the table in the old home at stated times in memory of the dear one who gave his life to his country. One day as they are thus seated together he suddenly appears—*alive*. How that feast would be transformed!

Another fact revealed respecting this Feast, is that the Bride at last is *Ready*. Perhaps that is the reason Jesus did not come before—the Bride was not ready for Him. But now the Harlot has disappeared, the false friends have dropped away in the time of Apostacy, the Bride has been purified in the fires of persecution and she has put on her garments of beauty, the fine linen, clean and white, which is the Righteousness of the saints. What fresh revelations of His grace and love, what fond endearments, what mutual vows of fidelity and affection pass betwen the Bridegroom and Bride as they sit together at the Marriage Feast, is a topic upon which I cannot worthily speak. All is summed up in this—the Bridegroom is come, and the affianced Bride of the centuries that have passed is now henceforth and forever the wedded Wife of the King of kings.

3. One other topic is more or less connected with the Coming of the Bridegroom, that is, the Flight of Christians from the dominions of the Antichrist. Matthew in reporting the discourse of our Lord respecting future things evidently was somewhat

confused about the two questions Jesus was answering, "When will these things be" (the destruction of the Temple) and "what shall be the sign of thy Coming and of the End of the Age?" Matthew, perhaps, believed that these two events were simultaneous and has somewhat mixed up the teachings of our Lord upon the two subjects. But after all the fact that History is often prophetic and that many of the events connected with the Destruction of Jerusalem are typical of others connected with His Second Coming may help to relieve, somewhat our perplexities upon this subject. Jesus in this discourse gave His desciples a warning and a sign. "When ye see the Abomination of Desolation standing in the Holy Place" . . . then flee for your lives! It is said that very few Christians perished in the Siege of Jerusalem. They had understood the warning given by Christ and had escaped from the city before it was too late.

A similar signal of danger is to be given the Christians in the latter days when the Antichrist himself takes his seat in the Temple at Jerusalem. It may be that the prophecies of our Lord which have always been applied to the Destruction of Jerusalem have a double meaning and an application to the time of the Antichrist. However that may be it is evident that the crisis comes when Antichrist seats himself in the Temple of God and proclaims himself as the only object of worship for all mankind. Then all who worship Jesus Christ as their Lord and king must flee at once with all haste from his dominions. But whither can they flee?

Perhaps America the Home of the Bride, will be the only permanent place of safety. Or there may be temporary places of refuge nearer at hand, where they can find protection until American ships can reach them and take them across the seas. But for many the flight will be long and perilous, and attended with hardships and sufferings, almost beyond endurance. "Pray ye," says Jesus, "that your flight be not in the winter. For there shall be great Tribulation such as was not since the beginning of the world, no, nor ever shall be." I suppose when Jesus comes as Bridegroom his warnings will be repeated and will be given their second and larger application to these perilous days that are so soon to come.

CHAPTER XII

THE SEVENTH EMPIRE

THE Beast that thou sawest was and is not; and is about to come up out of the Abyss and to go into perdition. And they that dwell on the earth shall wonder. . . . Here is the mind that hath wisdom. The Seven Heads are seven mountains on which the Woman sitteth: and they are Seven Kings; five are fallen and one is, and the other is not yet come: and when he cometh he must continue a little while. And the Beast that was and is not is himself also an eighth and is of the seven; and he goeth into perdition. And the ten Horns thou sawest are Ten Kings who have received no kingdom as yet: but they receive authority as Kings with the Beast *for one Hour;* these have one mind and they give their power and authority unto the Beast. These shall war against the Lamb and the Lamb shall overcome them, for He is Lord of lords and King of kings, and they that are with Him are called and chosen and faithful."—Revelation 17:8-14.

Truly this is an Enigma! a veritable Labyrinth of Enigmas! But the solution is not so difficult since the Revelator himself has furnished us the clew, and has directed us to it by setting up a sign-board, so to speak, as he did in the 13th Chapter, with the inscription, "Here is the mind that hath wisdom." First we learn that the story here to be

unfolded is that of the Resurrection of the old Roman Empire, symbolized by the Beast with Seven Heads and Ten Horns. This Beast was supposed to be dead and buried, but he comes up again 'out of the Abyss' to the astonishment of everybody. But it is only for a little season after which he goes "into perdition," never again to be revived. In order that we may not misunderstand the meaning of this prophecy, or lose our way in the labyrinth, a clew is given, as I have said, to enlighten and guide us. *The Seven Hills* on which Rome was built (verse 9) are emblematic of the Seven Heads of the Beast, and these again represent *Seven Empires,* of which five have fallen, one is still in existence and the Seventh is about to appear. This Seventh Empire is identical with the Beast that comes out of the Abyss, the revived and Resurrected Roman Empire. It is to be composed of *Ten Nations* represented by the Ten Horns of the Beast, now confederated together. We are further informed in verse 12 that these nations have *received no Kingdom* as yet, that is they never have possessed or exercised Imperial Power, but now as constituent parts of a great empire they are to have a share in this coveted privilege *for one Hour,* that is, as I have before explained for Four Years and two months. As this new Roman Empire, this Confederacy of Ten States is to come to an end in 1965 in the Battle of Armageddon its organization will, therefore, be in 1961. The Ten Nations enter into this confederacy of their own free will, something which never could have occurred before; for like the Ten

Iron Toes of the great Image separated by miry clay, as described in Daniel 2:42, 43, they never would cleave to one another before. But now they are drawn together by a common purpose—*Antagonism* to the advancing Kingdom of Jesus Christ. The "Stone cut out of the Mountain without hands" (Dan. 2:44, 45) is enlarging and growing and rolling on in their direction, and threatens to crush them and grind them to powder. After the Coming of the Lord Jesus this antagonism becomes more personal and is directed not so much against the Kingdom as against the King. "These shall war against the Lamb and the Lamb shall overcome them; for He is King of kings and Lord of lords."

The Head of the New Empire undoubtedly is the Antichrist himself, as under the name of the False Prophet we find him and the Beast as comrades fighting together and overwhelmed together in a common ruin. And this only makes the resemblance stronger. For in the days of old Rome the Emperor often was the Antichrist of his time, not only in slaughtering the Christians, but even in setting himself up as the Object of worship.

I may not be able to enumerate with absolute certainty the Nations that are represented by the Seven Heads and Ten Horns of the Roman Beast but I can at least offer some suggestions which may be helpful in the solution of this problem. Of the Five Empires that have fallen, the First evidently was the old Roman Empire itself before it was divided, and the Second and Third were, the Eastern and Western Empires after the Division. The

Fifth was the Empire of Napoleon as I think, without a doubt. The Fourth was either the Turkish Empire or that of Charlemagne. There are reasons in favor and reasons against either solution. I have given considerable study to the question and am inclined to think we should name the Turkish Empire as the Fourth Head of the Beast. The Sixth Empire, the one that is still in existence in 1961, unquestionably is Great Britain, and the Seventh, as we have seen, is the old Roman Empire restored to life.

To enumerate the Ten Horns or the Nations that are to constitute the Seventh Empire would be a more difficult task. The only statement we have to guide us is that the Ten Horns represent Ten Nations that "Have received no kingdom as yet," that is have never attained to the imperial power. This would exclude England, France and Italy. The question in regard to Turkey presents some difficulty, but in all probability that nation if it is still a nation, and perhaps all the people of Western Asia unite in the formation of the new Empire. The Seventh Empire does not cover, however, all the territory of the old Roman Empire. Probably the Western German frontier is its Western Boundary. It is implied in the prophecy that the object of this Confederacy is to oppose and resist the growing and advancing kingdom of Jesus Christ, which has already been established in the Western Hemisphere, and is making great progress along the Western fringe of Europe and among the nations of the Far East. When Jesus Comes the hostility of the Ten

Nations is largely directed against Him personally, and in the end it becomes a life and death struggle between Christ and Antichrist, and between the Bride and the Beast. It is further implied that the nations forming the new Empire have been so deceived and misled by these foul and lying Spirits that represent the activities of the Dragon, the Beast and the Antichrist, that they enter into the Confederacy heartily of their own free will and choice. "These shall make war with the Lamb and the Lamb shall overcome them . . . for God hath put in their hearts to fulfill His will and to agree and to give their kingdom to the Beast until the words of God shall be fulfilled." Rev. 17:14, 17.

CHAPTER XIII

"THE GLORIOUS APPEARING"

"Then shall come the Judgment-Sign
In the East the King shall shine,
Flashing from Heaven's Golden Gate
Thousands, thousands round in state—
Spirits with the crown and plume;
Tremble then, thou solemn tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransomed just—
Earth to earth and dust to dust."

THAT Jesus is coming again is the plain teaching of the New Testament. There is scarcely any book in which this teaching is not contained, or at least suggested, and some of them are largely occupied with setting forth this doctrine. In the early Church before it became corrupted by its alliance with Rome, the belief in the Second Coming of our Lord was almost universally prevalent and the Doctrine of His Coming was cherished as one of the most precious of the cluster of doctrines that centered around His Person—His Incarnation in human flesh, His death upon the cross, His Resurrection from the dead and His Coming again in glory. It differed from the rest in that it was the doctrine of *Hope* while the rest were doctrines of Faith. The thought of the early Christians is

well expressed by Paul in that passage which has suggested the title to this chapter where he says, "Looking for that *Blessed Hope the Glorious Appearing* of the great God and our Savior Jesus Christ." (Titus 2:13). It is *Jesus Himself* whose coming the New Testament writers predict, and the Church which is His Bride expects, not any great Personage who may represent the Christ and come in Jesus' place. "This *Same Jesus* who is taken up from you in Heaven, shall so come in like manner as ye have seen Him go into Heaven." It is plainly stated again and again that this Coming shall be public, and open, and visible to everybody. I need only give two quotations, "Behold He cometh with the clouds; and every eye shall see Him, and they also who pierced Him; and all the kindreds of the earth shall wail because of Him." Revelation 1:7.

"For as the lightning cometh out of the East, and shineth even unto the West; so also shall the Coming of the Son of Man be." Matthew 24:27.

Why is it necessary for Jesus Christ thus to come! It is said by many that Miracles or 'supposed' miracles never were of much real value, and that their value is constantly diminishing with the growth of scientific intelligence; that Christ himself said, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead," and that if He were to come in visible and superhuman form and thus go about among men until everybody should see Him, very few skeptical persons would be convinced. They would think it was

some hallucination of their senses. Many go further than this and say that there is no scientific proof of Christianity—that the only evidence that is worth anything is the peace and comfort and satisfaction it brings to the individual believer. Some go still further and say that this is no evidence; for Jews and Mohammedans and Heathen and even the worshippers of Fetiches and charms may have the same experiences that Christians have in their religion. Now it is just because these ideas are so prevalent, and there is so much truth in the statements made as to the "scientific scepticism of the day," that the thin veil which separates what we call the Supernatural from our sight must once more be broken through, and that Jesus Christ must come again in such a manner that He can be seen by every eye. Jesus Christ is already among us; we see Him not neither know Him, except by the Results which He brings about. But comparatively few will be convinced by His unseen presence, and led to believe on Him and receive Him as their King. He is coming again as the Bridegroom when He will be seen by His chosen disciples. But the masses of mankind will not receive their testimony as they did not receive it in the days of old after His Resurrection. So He must come at last in His glory and be seen by every eye. Some will then believe who could not otherwise be convinced; others will have every reasonable excuse taken from them when they stand before His Judgment Seat. Besides this He will be better able, by coming in visible form to confound and overwhelm His foes.

Therefore according to His promise we do confidently look for that "Blessed Hope the Glorious Appearing of the great God and our Savior Jesus Christ."

The Visiblity of our Lord's glorious appearing being once admitted, I can see no reason why we should not follow closely the description as to the manner of it that is given by Christ himself. "The Son of man shall come in His glory and all the holy angels with Him." "As the lightning that cometh out of the East and shineth even unto the West so shall the Coming of the Son of Man be." "Hereafter ye shall see Heaven open and the angels of God ascending and descending upon the Son of Man."

"Coming in the clouds of Heaven." A radiant and majestic personage seated on a great White Throne surrounded by myriads of shining angels flying hither and thither at His bidding appears some early morning in the Far East moving Westward, following the Sun—over the plains and mountains of China and India, across the vast dominions of the Antichrist, and so on and on to the Western shores of America. "Heaven is opened" at last to human sight, never to be wholly closed again throughout the eternal ages, for Jesus Christ has come in His Glory, and all the holy angels with Him.

CHAPTER XIV

ARMAGEDDON

WITH regard to this great and final battle—the Waterloo of the Antichrist and the Beast—the crack of doom for all the enemies of Christ and His Kingdom, the last and greatest of all the battles that will ever be fought upon the blood-soaked plains of earth, we have a greater amount of information than is commonly supposed. Whether there are any prophecies in the old Testament with reference to this battle I am unable to say; I have not discovered any, but have not given the subject sufficient attention to speak with positive assurance. But in the Book of the Revelation the Sixth Vial (16:12-16) the Sixth and Seventh Proclamations (14:14-20) and the Third, Fourth and Fifth of the Final Visions (19:11-21) all have reference to this Battle or to various events and activities leading up to it. To these Prophecies of the Book of the Revelation we may add the statement of Paul in 2 Thessalonians 2:8 "Then shall be revealed the Lawless one whom the Lord Jesus shall slay with the breath of His mouth and destroy with the brightness of His Coming." In all these Prophecies, the Coming of the Lord is very closely related to Armageddon, not merely in explanation of its disastrous results to the enemies of Christ but also in point of time. The inference therefore is that the "Glorious Appearing" is not long before this battle;

how long we are not informed, but as we shall see it certainly follows the organization of the Seventh Empire. The prophecies to which I refer have reference to the preliminary activities on both sides, the Coming of the Lord which is everywhere kept prominent, and the Battle itself and its results. I will take up first the Vision of the Sixth Vial in the 16th Chapter.

"And the Sixth poured out his vial upon the great River, the River Euphrates; and the water thereof was dried up, that the way might be made ready for the Kings that come from the sunrising" (verse 12). The intimation here is, that of the human forces opposed to the armies of Antichrist in the great battle, those of the nations from the Far East will be most prominent. Japan, China, India, threatened by the newly organized Empire, will not wait until their territories are overrun, but will send out their millions across the Euphrates into their enemies' territory ready for the final conflict.

"And I saw coming out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the False Prophet three unclean spirits as it were frogs; for they are the spirits of demons, working signs; which go forth unto the Kings of the whole world to gather them together unto the War of the great day of God the Almighty" (verses 13: 14). While these preparatory movements are in progress, Christ has not yet come, but the sharp "Look out!" signal is now given. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked." After this sud-

den break in the narrative the Prophet continues "And they" (that is the three foul spirits) "gathered them together into the place which is called in Hebrew Har-Magedon" (vs. 15, 16).

In the meantime Christ after His Coming is not idle. We turn now to the Third of the final Visions in the 19th Chapter.

"And I saw the Heaven opened; and behold a White Horse and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon His head are many diadems; and He hath a name written which no man knoweth but he himself. And He is arrayed in a garment sprinkled with blood: and His name is called the Word of God. And the Armies of Heaven followed Him upon white Horses clothed in fine linen, white and pure. And out of His mouth proceedeth a sharp sword that with it He should smite the nations; and He treadeth the winepress of the wrath of God the Almighty. And He hath on His garment and on His thigh a name written, King of kings and Lord of lords" (verses 11-16).

Then follows the announcement of the terrible slaughter of the approaching battle. "And I saw an angel standing in the sun; and he cried with a loud voice saying to all the birds that fly in mid heaven Come and be gathered unto the great supper of God; that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men, and the flesh of horses and them that sit thereon, and the flesh of all men both free and bond, small and great" verses

17, 18).

We turn now to the Sixth and Seventh Proclamations of Chapter 14.

"And I saw and behold a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the Temple, crying with a great voice to him that sat on the cloud, 'Send forth thy sickle and reap; for the hour to reap is come; for the harvest of earth is ripe.' And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped."

"And another angel came out from the Temple having a sharp sickle And an Angel came—and called to him saying send forth thy sharp sickle and gather the clusters of the vine of earth, for her grapes are fully ripe. And the angel cast his sickle into the earth and gathered the vintage of the earth and cast it into the wine press—the great wine press of the Wrath of God" (Rev. 14:14-19).

With this compare the opening of the Fourth Vision of Chapter 19 "And I saw the Beast and the Kings of the earth and their armies gathered together to make war upon Him that sat upon the Horse and against his army" (v. 19).

The great Battle is now on, and we may well pause for a moment to take a survey of the contending parties and of the scenes of the battle itself. On the one side are the mighty armies of the Beast led in person by the Antichrist himself. On the other are an equal or even greater force representing all the other nations outside of the Seventh Empire in

which the armies of the Nations of Eastern Asia are prominent. Christ did not summon these armies that are arrayed against the Beast. In former days I suppose He had often called upon His followers to fight the enemies of His Kingdom, but in this case He did not need them for He was present in person with all the armies of Heaven. These human armies are gathered by the same emissaries that gathered the armies of the opposing side; the motives in the one case being fear and hatred of the Christ, and in the other fear and hatred of the cruel Antichrist and the terrible Beast, who after so many centuries has returned to life and is again ravaging the world. But as the Armies were there Christ makes use of them. The result is that thousands and tens of thousands of his followers and friends are needlessly sacrificed, and as on former battlefields only in multiplied measure there are shrieks and groans of the wounded and dying and a deluge of carnage and blood. If Christ and the Armies of Heaven had been trusted to fight this battle alone, the slaughter of His foes by the sickles of the Angel Reapers and the "fateful lightning" of His "terrible swift sword" would have been as great, but their deaths would have been painless and without the shedding of blood.

There is a traditional view of the Battle of Armageddon that may present a picture of the reality. The forces on either side are gathered and are preparing for the battle, when suddenly over against the armies of the Antichrist and bearing down upon them, there is seen in the sky the apparition of a

great White Champion with a flaming sword in hand, and following Him a vast throng of Angels armed with sickles. Stricken with terror the hosts of the enemy turn and flee; the two armies the Angelic and the human pursue and overtake them, and cut them down without mercy. The defeat is overwhelming and the slaughter is without precedent in all the wars of earth. Here are the prophecies of the results of this battle.

"And the winepress was trodden without the City: and there came out blood from the winepress even unto the bridles of the horses, as far as a thousand and six hundred furlongs" (Revelation 14: 20).

"And the Beast was taken and with him the False Prophet that wrought the signs in his sight wherewith he deceived them that had received the mark of the Beast and that worshipped his Image: they two were cast alive into the Lake of Fire that burneth with brimstone. And the rest were killed with the sword of Him that sat upon the Horse—the sword that came out of His mouth; and all the birds were filled with their flesh" (Rev. 19:20, 21).

Note on the Date of Armageddon.

It will be seen from the foregoing discussion that the Date of the Battle of Armageddon, determines approximately that of the Second Coming of our Lord for the two events are very closely connected in point of time. I am aware that in fixing this Date in the year 1965 I shall subject myself to the severest criticsm from a great many people. The

lamentable failures of those who have previously attempted the same thing and the words of our Lord himself who has said "Of that day and hour knoweth no man no not the angels of God, neither the Son, but the Father," will be alleged as arguments to show the presumption and folly of attempting any such thing. In reply I would say first, that the Lord Jesus now knows all that the Father knows as to the Time of His Coming and He communicated this knowledge to the Apostle John (Revelation Chapter 5th). Because John has imparted it to us in an obscure and enigmatical way is no reason that we should not attempt to understand it. In fact John himself has challenged us to solve the Enigma if we are men of understanding (Rev. 13:18). As to the failures of others I do not know that any one of them with the exception of Count Tolstoy ever discovered or used the Key which is given us in the prophecy itself. One of the most pitiable of these failures was "Pastor Russell," who counted all dates from the time he entered the ministry, as if the whole universe revolved around his insignificant personality. Tolstoy as I have before pointed out seems to have found the right Key but was misled in its use perhaps by an error in the text of his Greek Testament. The second Key he evidently did not find at all. My own method of study has been the following: after the discovery of the two Key verses of which I have spoken I proceeded to apply them as best I could, which cost me considerable research and much earnest prayer for Divine guidance and light. I then began to study these prophecies

from the standpoint of their fulfilment in this present war, and the indications afforded in events now transpiring and in past history of fulfilments yet to come. Following this method the whole scheme of Prophecy seems to have at last arranged itself before my mind like the parts of a dissected map when they have been fitted together. As I said at the beginning much of my work no doubt is tentative. But I am very confident of the correctness of the methods I have followed, and among the conclusions I have reached none is held with more positive assurance than the Date of Armageddon.

CHAPTER XV

AN HOUR OF JUDGMENTS

THE first and perhaps the most important Goal of Prophecy has already been attained in the Coming of the Lord and the Victory at Armageddon. Of the Five Destroyers of the earth, Four have disappeared finally and forever, the Beast, the False Prophet, Babylon and the Harlot. Only the Dragon remains for a little season, and he so weak and helpless from the loss of his four co-adjutors that he can accomplish but little. The Night is already far spent and the first faint light of the dawning day is beginning to appear. But how can it be that the Millennium is so near, when such awful things have been taking place so recently in the world. Many intelligent persons to whom I have expressed the view that the Millennium would be here by 1970 have said that it was impossible, that the world could not be made ready so soon for the Kingdom of God, and some have thought that it would be thousands of years yet before the Millennium could possibly come. To these difficulties there are two replies. The first is that the Millennium is not a perfect state; that the highest perfection of humanity will not be attained until the thousand years are past, in the Eternal Ages that follow. The second reply is that the difficulties and obstacles which many believe to be insuperable will be largely met and overcome by the *Judgments* which are

to follow the Coming of the Lord. Two of the Destroyers of Earth Babylon and the Harlot Church had been judged and disposed of before He came. The Judgment of two others Antichrist and the Beast swiftly followed His Coming and have already been referred to. The Judgments that are to follow are four in number. 1. The Judgment by the Angel Reapers. 2. The Judgment of the servants at the Judgment Seat of Christ. 3. The Great Judgment described in Matthew 25th and finally the Judgment upon Satan. In order to understand these Judgments more clearly it will be necessary first to define some of the terms employed especially those denoting what may be called the Places of Punishment.

1. *The Abyss or the "Pit of the Abyss."*

I have already indicated the use of this term as applied to the Russian People under the rule of the Czar. The term is also applied to the Roman Empire as symbolized by the Beast. In 1299 this Beast went into the Abyss. In 1961 he comes up out of the Abyss. Then at last the Dragon or Devil is cast into the Pit of the Abyss from which he also emerges when the thousand years are finished. In the Old Testament it is of course understood, these terms are used of Hades the place of the Dead, and sometimes of the lowest depths of Hades if we may so speak. In the Book of the Revelation they seem to denote that the person or thing is reduced to such a condition that he is practically dead so far as his influence or activity on earth is concerned. But it is not

necessarily a permanent condition; it is a condition from which one may be restored and brought back upon the earth again.

2. *"The Lake of Fire" or the "Furnace of Fire."* The latter expression is used twice by Christ in the 13th Chapter of Matthew. The former only is used in the Book of the Revelation. I take them to be synonymous, and they are used in the same way either with reference to Things that are to be destroyed or Personifications like the Beast, or with reference to persons. Thus Christ says "The Son of man shall send forth His angels and they shall gather out of His Kingdom all things that offend and them which do iniquity and shall cast them into a Furnace of fire" (v. 41, 42). "The angels shall come forth and sever the wicked from among the just and shall cast them into a furnace of fire." So in the Book of the Revelation, the Beast and False Prophet are cast alive into the Lake of Fire. Afterwards the Dragon is cast into the Lake of Fire and still later at the General Judgment Death and Hell are cast into the Lake of Fire. And all whose names are not found in the Book of Life are cast into the Lake of Fire. In all these cases the main conception is that of total destruction or extermination so far as the Kingdom of God in all its boundaries in Heaven and on earth is concerned. These persons or things are not cast into any Abyss from which they may come forth again but into the Furnace or Lake of Fire. We must avoid, however, pressing this figure of speech so far as to find in it the doc-

trine of the Annihilation of the Wicked. Along with all evil things and various Personifications of evil, they are annihilated from this earth and from the Kingdom of God everywhere, but they are not annihilated from existence. They go away into everlasting punishment. They are "tormented day and night forever and ever. Their worm dieth not and their fire is not quenched. And the smoke of their torment ascendeth forever."

3. *"The Outer Darkness."*

This is a term employed several times by Christ. The meaning is not explained, but it is evidently suggested by the contrast of the darkness and cold of the Night with the light and warmth and shelter of a comfortable Home, or of a Palace Hall where a feast is in progress. It seems to indicate a place of confinement or punishment or discipline which is not necessarily permanent, and in which the penalties are far less severe than those of the Abyss or the Lake of Fire. Before the Final Coming of Christ the territory ruled over by the Beast or the Antichrist may be the Outer Darkness for those who fail to escape in the time of mortal peril. After His Coming there may still remain some backward nations, that will need enlightenment and training to fit them to become in the fullest sense constituent parts of His Kingdom. These for a time are in the Outer Darkness. Then again there will be many very many individuals who ought not and will not be destroyed or swept off the earth entirely, yet who must for their own good and the welfare of the

Kingdom be segregated from the rest for a longer or shorter period. These may be placed in detention camps or in districts set apart for the purpose, some perhaps to remain until they die, others to be restored as soon as it is safe and wise to do so.

The Last Hour—the Hour of the Dawn—that precedes the Millennial Day I have designated as the Hour of Judgment. In this Period as I have said Five Judgments are predicted. The first is that which so swiftly follows the Glorious Appearing of the Lord—the Judgment upon Antichrist and the Beast. They are cast alive into the Lake of Fire, that is they are utterly annihilated from the earth never to reappear.

2. The Second is the *Judgment by the Angels.*

Two of the Parables of Christ, the Parable of the Tares and of the Net cast into the Sea refer to this Judgment. In both these parables our Lord uses the phrase "So shall it be at the End of the Age." Like the Reapers who separate the tares from the wheat and gather them in bundles to burn them, or like the Fishermen who save the good fish and cast the bad away, the Angels shall come forth at the end of the age to execute the Judgments of God. First they will gather out of the Kingdom all *things* that offend or that cause people to offend and cast them into a Furnace of fire. What a burning that will be! Piles and piles of munitions, weapons and implements of war; crowns and coronets and trappings of royalty. Barrels and bottles, stocks and

hoards of intoxicating liquors, narcotics and poisonous or useless drugs, instruments of Gambling of various sorts, heaps of women's apparel designed to so display their charms as to excite the baser passions of men, merchandise of Babylon, habits and customs of society, public documents, and files of outworn legislation—these are some of the things that are not wanted and will not be tolerated in the Kingdom of God and must go into the Furnace of fire. "Oh! my masters, what a jolly Bonfire that will be!"

But the Judgment by the Angels will not be confined to things alone. There will be found a large number of Persons whose wickedness is so apparent, that the Eye of Omniscience is not needed to discover it. Not all these by any means were included in those slain in the Battle of Armageddon. Like the Fishermen who sit down after hauling in their nets, and separate the bad fish from the good and throw them away, so the Angels are commissioned at this time to "sever the wicked from among the just and cast them into the Furnace of Fire; there shall be wailing and gnashing of teeth."

3. *The Judgment Seat of Christ.*

The Object of this Judgment is chiefly to determine the honors and rewards that are to be bestowed upon the faithful servants of Christ and the positions they are to occupy and the work to which they will be assigned in the coming kingdom. But in this Judgment a number of hypocrites and unworthy persons will be discovered and these will be cast out

either into the Outer Darkness or the Lake of Fire. Christ in several of his parables deals with various classes of persons who will thus be set aside. Besides the downright hypocrites there are the Foolish Virgins who had no oil in their vessels with their lamps, the man who had not on the Wedding garment, the lazy unprofitable servant who buried his talent in a napkin, the hard-hearted servant who would not forgive as he had been forgiven, and that wicked servant who said in his heart "My Lord delayeth His coming" and began to beat his fellow servants, and to spend his time in drunken revelry; he is "cut asunder" and assigned his portion with the hypocrites. It is of this Judgment that Paul says "We must all appear before the Judgment Seat of Christ that every one may receive the things done in the body according to that he hath done whether good or bad." (2 Cor. 5:10).

4. *The Judgment of all the Living.*

"When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as the shepherd divideth his sheep from the goats. And He shall set the sheep on his right hand but the goats on His left." Matt. 25:31-33.

There is scarcely any Scripture that is more generally misunderstood than Christ's description of the Judgment in the 25th Chapter of Matthew. Almost universally it has been confounded with the

Final Judgment of the Last Great Day described in Revelation 20:11-15. But that is the Judgment of the Dead, while this is the Judgment of the Living, a thousand years before the Final Judgment. The purpose of the two Judgments is very different. That of the Final Judgment is to determine the final destiny of each individual. The other is to determine who are to be swept from the face of the earth and who are to be retained as Citizens of the Kingdom and fathers and mothers of the coming race of man. The standard or principle of Judgment is therefore different. In the Final Judgment the Books are opened; partly to find the record of the deeds of each individual, but chiefly to ascertain whose names are recorded in the Book of Life—who have been born of God, and have continued to attest by their works that they have Eternal life, that they are living Citizens of Heaven. But in the Judgment of the Living the question is simply this—who of earth's millions can be allowed to remain when the incorrigibly evil are destroyed? Who are worthy or fit not to be kings and priests unto God as yet, but to be Citizens of the earthly Kingdom and true and loyal subjects of the King? The decision of the Judge is this; they are worthy and they only who when tried, have shown by their deeds that they love their fellowmen—that they have that spirit of brotherhood and of service which is to be the Law of His Kingdom. "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. For I was hungry

and ye gave me food; I was thirsty and ye gave me drink; naked and ye clothed me; I was sick and in prison and ye visited me. Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

The Reasonableness of this decision will be further apparent from two considerations. First, other classes of offenders have already been judged and removed from the earth or taken out of the way. They are not in this great assembly of the sheep and goats that are gathered around the Judgment throne. And the second is that conditions in a large part of the world have been such as to render the kindly services here referred to of especial value, both to the recipient and as indications of the character of him who showed the kindness. I may be able to make this plain by means of a sort of Parable.

Suppose that in a certain country the Labor Unions should gain complete control not only of all industry and business, but of every department of Government, executive, legislative, and judicial. Laws are enacted and are stricly enforced that no man may employ or be employed in any kind of labor or trade who is not in good standing in his Union. Suppose further that the Unions have fallen under the control of corrupt and unscrupulous men who have caused the terms and conditions of membership to be such that no man can subscribe to them without surrendering his manhood, and no Christian man without denying his Lord. You can easily imagine the terrible conditions that would result. The best and bravest men of every community would be-

come the outcasts and Pariahs of society and they and their families would soon be suffering from hunger and cold and nakedness. A division of opinion would then arise within the Unions. Some would say "Our Unions were never founded for such a purpose as this. We entered them because we believed that they would promote the best interests of the working classes and in the end the welfare and happiness of all the people. If we cannot persuade these good people to join us let us at least provide for their relief." But the majority say "No! that would be giving up the principles for which we are contending. If people are so cantankerous that they will not join our Unions, let them starve!" And so they proceed to more extreme measures. Many are arrested and cast into prison and even put to death if they will not yield. And now the friendly elements in the Unions become more active. They not only continue their protest against the policy of the majority, but braving the displeasure of those in control and with much sacrifice to themselves they go about ministering to the wants of the needy, supplying them with food and clothing, visiting those who are in prison and speaking to them words of kindness and cheer. So the years pass on. One morning there is a bright illumination in the sky. It soon appears that it is caused by a vast concourse of shining angels who are winging their way to the Capital of the country. Here a great White Throne is erected and One surpassing all the rest in majesty and glory is seated upon it, and the entire population of the country is gathered before Him. Angels are

flying about separating them into two companies and assigning places to each one as the Judge gives the signal. It is seen that the division is about the same as in former days. The King then turns to those on His right hand and says "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me food; was naked and ye clothed me; was sick and in prison and ye came unto me." Astonished beyond measure they cry out "Lord we never saw thee before and how could we have fed thee or visited thee in prison?" "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me!" And as He speaks faces of old friends to whom they had been so kind in their time of distress appear all around the Throne. Sternly then the King turns to those upon the left hand—"Depart from me ye curesd into everlasting fire prepared for the Devil and his angels. I was hungry and ye gave me no food; naked and ye clothed me not; sick and in prison and ye visited me not." "How and when was that?" they cry out in alarm "Inasmuch as ye did not unto one of the least of these my brethren ye did it not unto me." And now with consternation and terror they too behold the faces of those whom they once despised and neglected and abused, some of whom they imprisoned and tortured and beheaded, and they fall lifeless to the ground slain by the breath of the Son of God. Angels gather them and carry them to their doom.

It is unnecessary for me to say that I have no intention in the use of this Parable of casting any re-

flections upon the Labor Unions of which for the most part I heartily approve. I only wished to draw a picture that many people could understand of conditions that will prevail in some countries at least, under the reign of the Antichrist, and to show that the decisions of this great Judgment Day are fair and right.

5. *The Judgment of Satan.*

I have already made all the comments on this subject that are necessary and will only quote the language of the Prophecy itself.

"And I saw an angel coming down out of Heaven having the key of the Abyss and a great chain in his hand. And he laid hold of the Dragon that old serpent which is the Devil and Satan, and bound him for a thousand years and cast him into the Abyss and shut it and sealed it over him, that he should deceive the nations no more until the thousand years are finished." (Rev. 20:1-3).

CHAPTER XVI

THE FIRST RESURRECTION

AND I saw thrones and they sat on them; and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God, and such as worshipped not the Beast neither his image and received not his Mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the First Resurrection. Blessed and holy is he that hath a part in the First Resurrection. On such the Second Death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years." Revelation 20:4-6.

The Doctrine of the Resurrection is the most mysterious and difficult in the whole range of Christian Theology. Some of the deepest and most complicated problems that have ever occupied the human mind are connected with it. To deal adequately with all these problems even if any man were capable of doing so would require an extensive treatise. I can only touch the surface of some of the deeper problems and will give my attention chiefly in this chapter to questions of Interpretation which are intricate and difficult enough as every student of Scripture is aware.

1. Is the Resurrection described by Paul in 1 Corinthians 15th and 1 Thessalonians 4:13-18 the same as the First Resurrection of the Revelation? There are some reasons for thinking it is. In both Epistles Paul is speaking of the Resurrection of Believers—of those who "sleep in Jesus" and of no others, and he says that it takes place at the Coming of Christ. On the other hand all the dead in Christ are raised according to Paul while the First Resurrection is limited. Paul also tells us that the Living are changed, while no mention is made of this in the account of the First Resurrection. Jesus says that in the Resurrection they neither marry nor are given in marriage but are like the angels of God. If all believers, or even all the choicest Christians were suddenly transformed at the very dawn of the Millennium and taken out of the class of possible fathers and mothers where would be the promise of the new and splendid Race that is to people the earth? In the clear air of Colorado two mountain peaks that are really miles apart may seem as one, and both may seem quite near. So Paul seems to have viewed the Two Resurrections as one and to have included in his description features peculiar to each. But John from a nearer point of view distinguishes Two Resurrections, the First at the Appearing of Christ, but more limited than that described by Paul, and the Second or the General Resurrection a thousand years later. "The rest of the dead lived not until the thousand years are finished. *This* is the First Resurrection."

2. *Who are Raised* in the First Resurrection?

The Martyrs of the Great Tribulation. But not these alone although they are pointed out as specially prominent. John also mentions here those who refused to worship the Beast or to receive his Mark in their foreheads or their hands; and in Revelation 3:21 the *"Overcomers"* of an earlier period are included, for to them the Promise is given, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in His throne." Jesus also gave a similar promise to the Twelve Apostles. "Verily I say unto you, ye who have followed me,—in the Regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones judging the twelve Tribes of Israel." I think then we are warranted in saying that the victorious of every age, those who on earth "followed the Lamb whithersoever He goeth," those who were called to the Marriage Supper, in short all who are of the Bride, will have a part in the First Resurrection.

3. The First Resurrection is the final Demonstration of the assured triumph of all who are victorious in the great battle of life and who follow Christ faithfully to the end even though it be to a martyr's death. John gives us two Companion-pictures of these victorious saints and hero-martyrs of earth. First we see them in Heaven—a great company which no man can number clothed in white robes and palms in their hands; the next is the same company triumphant on earth;—here where they struggled and toiled and endured shame, reproach and

cruel wrong, at last they are honored and exalted. Rising from the dead, resplendent as the sun, in immortal beauty and glory, they are enthroned beside their King, as a holy priesthood unto God to Reign with Him for a thousand years.

> "Thy saints in all this glorious war
> Shall conquer though they die.
> They see the triumph from afar
> And seize it with their eye."

4. The Real Meaning and Purpose of what we call the *Resurrection of the Body* is also revealed to us in the First Resurrection.

In Paul's day the most perplexing question to the inquiring mind was *How* are the Dead raised up and in what Body do they come? In our day there is another question equally perplexing. *Why* are the dead raised? What is the Resurrection *for?* Some think there is no possible answer to this question except in the denial of the essential immortality of the Spirit of man. According to this theory the human spirit passes into a state of unconsciousness and of practical non-existence at death from which it is awakened at the Resurrection, clothed again in its transformed body, and endowed with immortality as the gift of God. But this cannot be true of those who are raised in the First Resurrection for they have already been shown to us in Heaven—very much alive, marching in triumphal procession along the gold-paved streets and singing their songs of victory and joy.

Then there are others who think that when the Christian dies he passes at once to Heaven as a *disembodied spirit* and that at some future time he must be brought back to earth for a brief moment, that the Body in which he used to live may be raised from the grave and transformed into a Spiritual Body into which his spirit enters again. And this, in order that he may be "made complete," for his eternal life in Heaven. Paul evidently did not have this conception. He said to "Depart and be with Christ is far better"—"not that we would be unclothed, but clothed upon that Mortality might be swallowed up of life." "We know that if our earthly house of this Tabernacle were dissolved we have a Building of God a House not made with hands, eternal, in the Heavens." I understand by these teachings that the Body is but a Tent, a temporary lodging place for the immortal Spirit and when the tent is taken down, when the spirit is loosed from the body it has a House to live in, a permanent abode, in other words a Spiritual Body. "How are the dead raised up and in what Body do they come!" In a body, Paul says, that resembles the natural body which they left behind them as the growing plant resembles the hard dry grain that was cast into the earth. "It was sown a Natural Body, it is raised a Spiritual Body."

Is there then to be no Resurrection of the Body? Do the Saints returning to earth have no part in what we call a Physical Resurrection? I believe that they do. Having been already clothed upon with the House from Heaven they need to be fur-

ther clothed with the Earthly House, not to fit them more completely for the Heavenly life, but to fit them for their life on earth that they may be able to mingle in familiar and friendlly intercourse with those whom we call the living. This however, will not be the old body of flesh and blood in which they used to dwell, but the old body transformed into the likeness of the glorified Body of Jesus Christ. Such a change as this, however, is nowhere directly affirmed in the Scripture, although it is implied in some of the teachings of the New Testament. In all the prophecies and in all the accounts of the Resurrection two things are emphasized. 1st. The mysterious and wonderful *change* that shall take place in the Bodies of the Living when the last enemy Death is abolished, and 2nd and chiefly the Return of the Dead in Christ with their Lord, to live with men in the life of this earth. It is my belief that the Book of the Revelation teaches that the Saints of God returning with Christ and Risen with Him will thus reside among us here on this earth for a thousand years, and then after the Second Resurrection all the Redeemed will thereafter be able to live at will, either in the Heaven that is above, or the Heaven that has descended to earth, throughout the Eternal Ages.

5. The First Resurrection therefore is the Time of the *Manifestation of the Sons of God.* "If we believe that Jesus died and rose again even so them that sleep in Jesus will God bring with Him." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall

be revealed in us. For the Creation was made subject to vanity not of its own will but by reason of him who subjected it; in hope that the Creation itself shall be delivered from the bondage of corruption into the liberty of the Glory of the Children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so but we ourselves also who have the first fruits of the Spirit even we ourselves groan within ourselves waiting for our Adoption namely the redemption of our body. When Christ who is our life is manifested, then shall ye also with Him be manifested in glory. Then shall the righteous shine forth as the sun in the kingdom of their Father." "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Conclusion

Jan. 1st, 1918.

The preceding chapters of this book were written in September and October, 1917. In the meantime among the many happenings of world wide interest nothing has occurred to modify in any considerable degree the forecasts already made. The developments in Russia only serve to emphasize the Interpretations of the Vision of the Fifth Trumpet given in the Second Chapter. It is also becoming apparent that a far more ambitious program than the Socialization of Russia is contemplated. European Socialists are laying their plans for the establishment

of a great Socialistic Empire or State which shall include at least a large part of Europe and Eastern Asia and if possible shall be extended over all the earth. As a student of prophecy I am convinced that this program will be carried out at least in the territory I have already described—"Middle Europe," including the Balkan States, Russia and Asiatic Turkey. I hope and believe that there will be an interval of several years before any bloody revolutions begin, to give time for the healing of the wounds of this terrible war, and for the great undertaking of the Church to complete the evangelization of the world.

The most significant event of the past few months from the prophetic standpoint has been the occupation of Jerusalem by the British forces. The student of prophecy can scarcely have failed to re-read with fresh interest the story as related in the 11th Chapter of Daniel. The military operations of the Allies in Eastern Asia were very largely abortive as might have been expected, until they proceeded along the prophetic lines—a Northward drive from Egypt as a base with Palestine as the chief objective (verses 25 and 40). I am not sure that we have the clear word of prophecy for this statement, but I am of the opinion that the Holy Land once in the possession of the Allies is to remain under their control for many years and to become a flourishing Jewish Republic. But about 1962 the Turks with their confederates will sweep down from the North with overwhelming force overrunning not Palestine alone but Egypt and other parts of Africa also

(Daniel 11:40-45). Antichrist will then set up His throne at Jerusalem, sitting as a god in the Holy Place of the Temple and demanding the worship of all mankind. This will continue for three and a half years (Rev. 11:2) when he "shall come to his end and there shall be none to help" (Daniel 11:45. See also 2 Thessalonians 2:3, 4 and 8 and Rev. 19:20).

The writer of these pages can scarcely expect that every reader will agree with him in all his conclusions or interpretations of the Prophetic Word. But he does expect that nearly every one will share with him the conviction that we are indeed living in a "grand and awful time." The period, say of a half century upon which we entered in August, 1914, is the culmination of all the ages, when the mightiest forces of good and evil, of light and darkness, of Heaven and Hell, that have been gathering strength through all the ages of the past meet and clash and break against each other. And out of the storm and stress comes the clear ringing message "Jesus Christ must reign!" "Crowns and thrones may perish." Autocracies and Aristocracies may be cast down, the world may be "made safe for Democracy" everywhere, but that is not enough, Jesus Christ must reign! Babylon may fall, Socialism may have its innings, but that is only a step and a perilous one indeed. The Jews may return to their own land, and accepting Christ as their Messiah may become a mighty Christian nation, but that is only a step—the world may be evangelized and millions may be converted to God, but even that is only a step

toward the goal. "He must reign until He has put all enemies under His feet!"

With this cry there comes a most urgent Call to the people of God. So desperate is the conflict, so tremendous is the task that lies before them, that the ordinary Christian, the well-meaning believer who is chiefly interested in the saving of his own soul will count for very little. The loud and persistent call in this great crisis of human history is for consecrated manhood and womanhood—for those who give the last full measure of their devotion to Christ and His Kingdom even as men and women are now giving their full measure of devotion to country and humanity. "The latest bulletin on the bulletin board of Prophecy" the vision of the Angel ascending from the sun-rising with the Seal of the living God in his hand voices this call as he cries aloud "Hurt not the earth neither the trees until we have sealed the servants of God in their foreheads." Those who are thus sealed will constitute the Bride. Suffering with him, toiling and striving by His side, they shall also share in his triumph and his joy. "Jesus Christ shall reign!" is a motto incomplete. Rather we should say Jesus Christ and His Bride shall reign through the countless ages! This is the great Message of the Book of the Revelation.

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